



# ETON LATIN GR.

WITH THE ADDITION OF

MANY USEFUL NOTES AND OBSERVATIONS,

AND ALSO OF THE

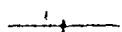
## ACCENTS AND QUANTITY

TOGETHER WITH AN ENTIRELY NEW VERSION OF ALL THE  
LATIN RULES AND EXAMPLES.

BY

T. W. C. EDWARDS, M.A.

AUTHOR OF A LATIN AND A GREEK DELECTUS.



THIRTIETH EDITION.

— quaecunque mihi reddes, discantur ad unguem  
Singula et abjecto verbula redde libro.

LILY.

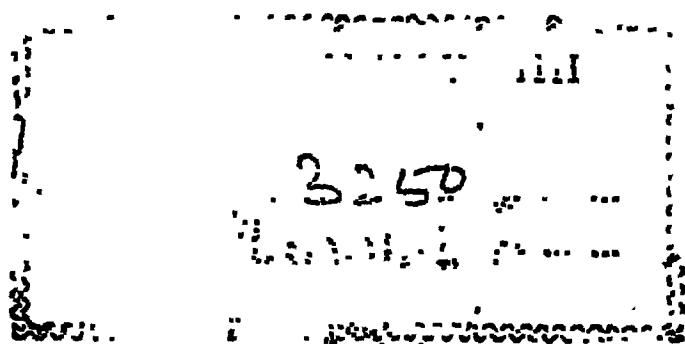
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TO  
THE REVEREND JOHN KEATE, D.D.  
HEAD MASTER OF ETON COLLEGE,

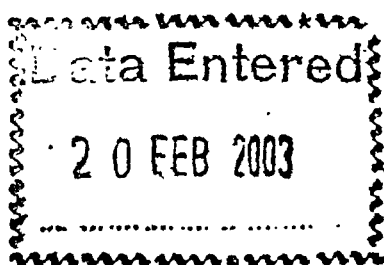
This Annotated Edition  
OF  
THE ETON LATIN GRAMMAR,  
WITH NOTES,

IS MOST RESPECTFULLY INSCRIBED,

BY

HIS VERY OBEDIENT SERVANT,

T. W. C. EDWARDS.



*College Section.*





## PREFACE.

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THIS Work consists of the common Eton Text, with very slight alterations in four or five places only; but with the addition of *accents* on all English words of more than one syllable; and of the *quantities* of the several syllables of all the Latin words; and also of the acute accent on the syllable to be accented in every Latin word of more than one syllable. The vast utility of this plan can never be so fairly appreciated as by comparing the pronunciation of boys in schools where this Grammar is used, with the pronunciation of boys in schools where it is not used: and by viewing at the same time the diminution of labour to persons engaged in tuition, and also the satisfaction they must feel, at the accuracy, and accelerated progress, of their pupils.

Independent of the improvements just named, the common Eton text is rendered clearer than heretofore, by the method of printing the Latin, and by the amplification of the English of several of the words.

The Notes, appended to the Text, are of the most useful description, being selections from the best authors of antiquity condensed into as few words as possible, yet always preserving a lucidity. The same plan of marking the *accents* and *quantities* is pursued in the Notes as in the Text.

Again, in the present Work, the Construing is entirely new,—the genitive case of the several nouns, and, when anomalous, sometimes even other cases, being given; with whatever else appeared to me to be calculated to render the Latin more intelligible, and the whole more profitable to learners, than the old mode of translating the Rules and Examples could render it.

After the Construing, I have given a short appendix, containing various necessary information on Punctuation and

the use of Capital Letters ; and also the principal figures of Grammar and of Rhetoric.

Some persons, I am well aware, think that the quantity of the Latin syllables is really an object of very little importance, and that accentuation is a matter of no moment at all the meaning of words, and the construction of sentences, being the chief thing to be learnt : and, they say, that accent is so much at variance with quantity, and quantity with accent, that, in a greater or less degree, the one must always be sacrificed to the other :—moreover, they say, Latin being a dead language, it may be pronounced as we like, without error and without offence. But what can be more false than doctrine like this ?

A strict observance of Quantity is not by any means incompatible with the strictest observance of Accent ; nor can any language be properly an oral language without a strict observance of both, according to some acknowledged system,—*true or false*.

If, in the Latin language, we moderns agree to shorten many of the long syllables, in pronouncing them ; and to lengthen many of the short syllables ; and, also, to accentuate the words in a way in which they never were accented by the Romans, let us not say we are reading or speaking Latin.

My main object in the present performance being to induce and to establish a habit of correct enunciation in reading and in speaking Latin, (as respects Quantity and Accent), I shall here briefly state what is meant by each of those terms.

By QUANTITY, then, we are to understand the time *actually* and *practically* devoted, in the act of speaking, to the enunciation of a syllable : thus, a syllable uttered *quickly*, as to time, is said to be *short*,—but a syllable, uttered *slowly*, is said to be *long*. Take, for example, the two English words “oval” and “oven,”—and it will be found, that by every man and woman bred in England, the former is pronounced as two long syllables, and the latter as two short ones :—the “o” in “oval” and the “o” in “oven,” it will be allowed, seem to the ear to be scarcely the same letter.

Just so in Latin ; the “o” in the word “*ōvūm*, an egg,” and that in “*ōvis*, a sheep,” are equally distinct from one

another :—nor less so, the “o” in “*prōnūs, prone,*” and that in “*bōnūs, good.*”

In Latin, in Greek, and every other language, the length of a long syllable is not always owing to the length of the vowel in it; for, whenever a short vowel stands before a consonant, and the next syllable begins with a consonant, the time occupied between the consonants causes the first syllable to dwell on the ear longer than it otherwise would do, and hence its quantity is said to be long. Now where a long vowel or a diphthong is followed by a consonant in the same syllable, and the next syllable begins with a consonant, it follows that the first will be still longer, than one in which the vowel is short.

But, as every ear cannot discriminate, with so much nicety, the precise *time* and *parts of a time* which a correct speaker actually devotes to the enunciation of every individual syllable, Grammarians content themselves with the division of quantity into *long, short, doubtful, and common.*

Every long syllable ought, at least, to occupy double or twice the time of a short syllable; but syllables which are doubtful are uttered of a length betwixt long and short. Common syllables are such as are with equal propriety either long or short, at the option of the speaker or composer.

By ACCENT, we are to understand a peculiar inflexion and stress of voice laid upon some one syllable of a word.

Of accents there are three, namely, *the acute, the grave, and the circumflex*: but here we shall speak of the *acute* only, being that to which we moderns mostly confine ourselves, the limits of a preface not admitting of much detail.

In every word, then, of more than one syllable, some particular syllable of the word is always distinguished from the rest by a sort of emphasis, or greater stress, given to it by a stroke of the voice.

Without this, language would be monotonous, and often unintelligible to a hearer; for it would be next to impossible, in many instances, to know where one word terminates, and another begins.

In English, we have many words accented on the last syllable, as “*askánt, condescénd* ;” but in Latin very few or

no words have the accent on the last syllable. In that language the accent falls either upon the penult or the antepenult of words. Hence it follows, that *in all words of two syllables the stress must be on the first syllable*. Again, the place of the accent in polysyllables is readily determined by the following simple Rule:—

*If the penult, or last syllable but one, be long, the accent is on it, but if the penult be short, the accent is on the antepenult, or last syllable.*

It would, no doubt, have been extremely amusing to the ancient Greeks and Romans, to hear a word *pronounced* with the accent on the fifth, or sixth, syllable from the end; as it sometimes is in English; when in their respective tongues the antepenult, or third syllable from the end, was the very farthest from the terminational syllable that the accent was ever removed.

But in Greek, as in English, many words were accented on the final syllable.

In speaking all this time of accent, I must be decidedly understood to mean nothing more than that weight, or stress of voice, which serves to distinguish some one syllable of every word, containing more than one, from the other syllables of the same word; without alluding at all to the species of accent, or to the tone, or musical key, in which the ancients uttered certain syllables, conformably to the genius of their native tongues.

This subject, on which the elegant and forcible use of the Latin language so much depends, merits the greatest attention, let us, therefore, always lay the right stress of voice upon the right syllable,—equally regardless of the scorn of pedants, and of the sneer of fools. Be truth our sole aim, and error our only fear.

T. W. C. EDWARDS.

¶ In Scanning the Hexameter Rules, every syllable long by position is marked long; but in all other instances the true quantity of the syllables is given,—without reference to position.

THE  
ETON LATIN GRAMMAR.<sup>1</sup>

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THE Látin Létters are thus written

*Cápitals.*

A B C D E F G H I J K L M N O P Q R S T U V X Y Z.

*Small, or Cómmon.*

a b c d e f g h i j k l m n o p q r s t u v x y z.<sup>2</sup>

Of these Létters six are námed Vówels, *a, e, i, o, u, y.*

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<sup>1</sup> As Grámmar is that Science which has for its óbject corréctness of lánquage, both óral and written, it fólloes then, that Látin Grámmar must mean the knówledge and art of speaking and of writing the Látin lánquage corréctly; that is, accórding to the establihed Rules of the Róman tongue, and úsage of the Róman writers: By the E'ton Látin Grámmar is implied the abridged Mánual of Mr. LILY, which has for mány years been succéssfully employed at E'ton school, to initiate boys in Látin.

In Grámmar there are four dístínet depártments or dívisions :—

I. *Orthógraphy*, which téaches us the shape, and sound, of the létters of a lánquage; and the right méthod of combíning them in the formátion of sýllables and of words.

II. *Etymólogy*, which treats of the derivátion, significátion, and afféction, of the várious parts of speech.

III. *Sýntax*, which détermínes the Right Constrúctíon of words in a senténce, and points out their mútual connéxion, dépendénce, and relátion.

IV. *Prósody*, which is the perféctíon of the óther dívisions; and which régulates the pronúnciátion by fixing the time or quántity of sýllables, the áccents of words, and the tone and émphásis; that ought to be óbserved, in the útterance of senténces. To this dívision of Grámmar belongs the entíre art of *Versificátion*.

<sup>2</sup> These are cálled Róman chárácters, béíng básed on and resémbliíng, in a considérable degreé, those úsed by the Rómans or Látíns. They are, howéver, not altogéther the same. It is a mistáke that the Róman chárácters have been retáined sínce the tímes of the Rómans, as each succéssive age úsed a dífferent chárácter; and a pérson accústomed to Látín mánuscripts, and skílled in réádíng them, can détermíne the ára of each from the chárácter úsed in it. Our présent Róman chárácter was fórméd by the éarly prínters, by álteríng those úsed in Látín mánuscripts. It is úsed by the Itáliáns, Spániards, Danes, Swedes, En'glísh, French, and láttérly by the Dutch. Várious áttémp'ts have been máde to íntrodúce its úse in Gérman works; but though mány Gérman publicátions, of gréat ímpórtánce, have been prínted in the Róman chárácter, by much the gréátér númer of the prínters of that cóuntry retáin the Góthíic,

The rest (*h* alone excepted<sup>3</sup>) are called *Cónsonants*.

A *vówel* makes a full and *pérfect* sound of itself, as *e*.

A *cónsonant* cannot be sounded without a *vówel*, as *l*, pronounced *be*.

*Cónsonants* are divided into *mutes*,—*liquids*,—and *double lètters*.

The *liquids* are *l, m, n, r*; <sup>4</sup> the *double lètters* are *j, x, z*: <sup>5</sup> the remaining lètters are called *mutes*.<sup>6</sup>

*K, Y, Z* are found only in words originally Greek.

A *syllable*<sup>7</sup> is a distinct sound of one or more lètters pronounced in a breath.

or black lètter. The stúdent who wishes for information on the intricate subject of *Palæography* (as it is termed), will receive full satisfaction in Mabillon "De Re Diplomatica," and Champollion, "Paléographie des Classiques."

<sup>3</sup> The lètter *h* is neither a *vówel* nor a *cónsonant*, but a sort of breathing or aspiration. It is found both at the beginning and in the middle of words, and likewise at the end: but in *Látin*, few words terminate in this lètter.

<sup>4</sup> Grammarians have given the name of *liquids* or *semivówels* to these four lètters, because, though they cannot be sounded without a *vówel*, yet, like the imperfect *mutes* (see note 6), no one of the four impedes the voice entirely, as any of the perfect *mutes* impedes it; and moreover because any one of the four can follow a *mute* in the same syllable, and liquidly coalesce with it. Thus, in *glis*, a *dormouse*, the liquid *l* follows the *mute g*, and coalesces with it: so, in *crux*, a *cross*, the liquid *r* follows the *mute c*. Of these four lètters *l* and *r* occur more frequently after a *mute* in *Látin* words than either *m* or *n*: and of the four, perhaps *m* is the least liquid, except at the end of a word followed by a *vówel* or a diphthong, when the *vówel* before the *m* is in most instances elided by the figure *Ecthlipsis*.

<sup>5</sup> The lètters *j, x, and z*, are termed *double*, because the sound of *j* is equivalent to that of *dg*; and the sound of *x*, to that of *cs*, or *gs*, or *ks*; and the sound of *z*, to that of *ds*, or of *ts*. But it may be observed that *j* is not a double lètter after the *vówel i*, as in *bījūgis*, *two-yóked*, nor when it begins the latter part of a compound word, the former part being in itself a perfect word, as *jūrējūrān'dō*, *by swearing an oath*.

<sup>6</sup> The *mutes* then are *b, c, d, f, g, k, p, q, s, t, and v*; whereof *b, c, d, g, k, p, q, and t* are perfect, that is, totally dumb in themselves, and occasioning, whenever they end a syllable, an instant stop to the passage of the voice:—but *f, s, and v*, are imperfect; because, although they are dumb in themselves, yet after a *vówel*, they effect not a complete stoppage of the voice like the perfect *mutes*. Of these three the lètter *s* approaches by far the nearest to the character of a liquid, for it can not only stand before a *mute* and liquid, as in *strix*, a *groove* or *channel*, also, a *screech-owl*: but it can follow a liquid and *mute* in the same syllable, as in *stirps*, a *stem*.

<sup>7</sup> In every syllable there must be at least one *vówel*; but the presence

A diphthong is the sound of two vowels in one syllable.

Of proper diphthongs there are five, *au, eu, ei, ae, oe*.<sup>8</sup>

The two last of these diphthongs, namely *ae* and *oe*, are commonly pronounced as the vowel *e*, and are very often joined and written thus : *Æ e, Œ œ*.

THE PARTS OF SPEECH are Eight :

1. Noun, Pronoun, Verb, Participle, declined.

of a consonant is not necessary : for sometimes we meet with a word of several syllables in which there is not a consonant ; as *Æt'ra, an island on the coast of Italy*. But although the presence of a consonant be not absolutely necessary in a syllable, yet there are many syllables that both begin and end with a consonant. Some syllables, indeed, begin with two, or even three consonants, and some final syllables terminate with the like number. Thus, in the monosyllabic word "*scōbs*," *filings* or *sawdust*, a syllable both begins and ends with two consonants ; and in "*scrōbs*," *a ditch*, a syllable begins with three consonants, and ends with two ; so, in "*stirps*," *a stem*, a syllable begins with two consonants, and ends with three.—A syllable long by authority or use is distinguished by a straight line over the vowel, as in *flōs*, *a flower*, or in *ūrbs*, *a city* : a short syllable is, in like manner, distinguished by a curve line over the vowel, as in *ōs*, *a bone* : and a common or doubtful syllable is distinguished by both of these marks, as *fac*, *do*. The length of a long syllable depends either upon the established length of the vowel in it, else upon the check given to the voice by the concurrence of consonants : and sometimes the length is owing to both these causes.

In the division of syllables the following directions are to be observed :—

I. A consonant between two vowels in the same word is joined to the latter vowel ; as *bō'-nūs*, *ā'-mō* ; except the accent falls on the last syllable but two (antepenult), then this syllable takes the following consonant, as *tūn'-i-cū*, *a tunic* ; *ōp'-i-fex*, *a workman* : and the double letter *xy* which may more properly be considered to belong to the vowel before it ; as in *flēx'-i-lis*, *flexile* : except, likewise, any particular consonant terminating the first part of a compound word ; as *b* in *āb'-ēst*, *it is distant*, or *n* in *īn'-ū-dō-rūs*, *invidious*.

II. Two consonants between two vowels, in the same word, are to be separated, as in *pēc'-tēn*, *a comb*, *dīph-thōn'-gūs*, *a diphthong*, *īn-tēr'-prēs*, *an interpreter* ; unless the consonants can begin a syllable : in which event they are to be joined to the vowel which follows them, provided only that the quantity of the vowel before the two consonants be not lengthened by position, that is, be not made long owing to the sequence of those consonants. Thus in such words as *cŷ'-enūs*, *a swan*, the proper division is *cŷ'-enūs* ; but if the first vowel be lengthened by position, then the right division becomes *cŷe'-nūs*. This exception, however, applies not to compound words, even where a short vowel is lengthened by position ; as in *rc'-spū-ū*, *I spit out again*.

<sup>8</sup> The improper diphthongs are *ai, oi, ui*, and *yi*, whereof the first two seldom occur in words purely Latin ; and *ui* is chiefly confined to the two datives *huic* and *cui*.



2. Adverb, Conjunction, Preposition, Interjection ; undeclined.<sup>9</sup>

Nouns are of two kinds—substantives and adjectives.

A noun substantive declares its own meaning, and requires not any other word to be joined with it to show its signification ; as *hōmō*, a man ; *āngēlūs*, an angel ; *lībēr*, the book ; *cōstāntiā*, constancy.<sup>10</sup>

A noun adjective<sup>11</sup> requires to be joined with a substantive, either expressed or understood ; of which it shows the nature or quality : as, *bōnūs pūēr*, a good boy ; *mālūs pūēr*, a bad or a naughty boy ; *mūltī* (*understand hōmīnēs*) many men ; *mūltā* (*understand nēgōtiā*) many things.

## OF A NOUN.

A NOUN is the name of whatsoever Thing, or Being, we see, or discourse of.

## OF THE NUMBERS OF NOUNS.

NOUNS have two numbers ; namely, the singular and the plural.

The singular speaks only of one ; as *pā'tēr*, a father.

The plural speaks of more than one ; as *pā'trēs*, fathers.

<sup>9</sup> To these parts of speech may be added Inseparable Particles, as the prepositives *ām-*, *dī-*, *dīs-*, *rē-*, *sē-*, *vē-*, and the adjunctives *-mēt*, *-lē*, *-cē*, *-plē*, *-cīnē*, with some others of the same sort : also, the enclitics *-nē*, *-quē*, *-vē*, which however are classed with conjunctions :—likewise pronominal terminations, altogether different from adjunctive particles ; such as, *-dēm*, *-dām*, *-quām*, *-quē*, *-nām*, *-piām*, *-cūn'quē*, and many more.

<sup>10</sup> A noun substantive is either common or proper :—common, when the name or appellation belongs equally to all things of the same identical similitude or sort ; as *ā'quā*, water ; *dō'mūs*, a house ; *ā'pis*, a bee ; *pāuper-tās*, poverty ;—proper, when the appellation is confined to one individual, notwithstanding there may among many be several individuals of the same appellation ; as *Pē'trūs*, Peter ; *Brītān'nū*, Britain ; *Tā'mēsīs*, the Thames ; *Lōndī'nūm*, London.

<sup>11</sup> Adjectives, likewise, are either common or proper :—common, when they relate to things in general ; as, *āl'būs*, white ; *trīs'tis*, sad ; *fē'līx*, happy ;—proper, when they owe their derivation to some proper name ; as *Plūtō'nūs*, Plutonian, that is, of or belonging to Pluto ; *Sīcūlūs*, Sicilian, or belonging to Sicily ; *Trōjā'nūs*, Trojan ; *Āthēnīen'sis*, Athenian.

## OF THE CASES OF NOUNS.

'NOUNS have six *cáses*<sup>12</sup> in each *númer* :

The *nóminative*, the *génitive*, the *dátive*, the *accúsative*, the *vócative*, and the *áblative*.

The *nóminative* case comes before the verb, and may be known by its answering to the question *who* ? or *what* ? as, *who teaches* ? *māgīstēr dōcēt*, *the máster teaches*.

The *génitive* case<sup>13</sup> is known by the sign *of*, in En'glish, and answers to the question *whose* ? or *whereof* ? as, *whose learning* ? *dōctri'nā māgīstrī*, *the learning of the máster*, or *the máster's learning*.

The *dátive* case is known, in En'glish, by the signs *to* or *for*, and answers to the question *unto whom* ? or *to* or *for what* ? as, *unto whom do I give the book* ? *dō lībrūm māgīstrō*, *I give the book to the máster*.

The *accúsative* (or, as it is more commonly denominated in En'glish, the *objéctive*) case follows the verb, and answereth to the question *whom* ? or *what* ? as, *whom do you love* ? *ā'mō māgīstrūm*, *I love the máster*.

The *vócative* case is known by calling, or speaking to ; as, *ō māgīstēr*, *O máster*.

<sup>12</sup> The Stoics considered the relation which, in discourse, a noun hath to a verb, in the same member of a sentence with it, under the figure of a right line falling upon a plane. If the line (as they thought) fell perpendicularly, the noun was said to be "*in recto casu*," that is, in its *right* or *straight case* ; by which they meant the *nominative* :—but if the line swerved or declined from the perpendicular, then the noun was said to be "*in obliquo casu*," that is, in a *crooked* or an *oblique case* ; and its deviation from the perpendicular, or, *right fall*, was termed "*declinatio*," that is, *declension*. Now it is evident, that the *right case* could be only one, while the *oblique cases* might be few or many according to the degree of declination, or declension. However inappropriate these terms may appear, grammarians have, very good-naturedly, contented themselves to retain them.

<sup>13</sup> The *génitive*, as its name indeed implies, is the case from which all the other oblique *cáses* (with the exception of the *vócative singular*, which seems to be merely a sort of echo of the *nóminative*, differing from it in nothing for the most part, and seldom differing from it much ; and with the exception also of the *accúsative* of neuter nouns, and some few anomalous instances not worth mentioning at present) are generated or formed by simply varying the termination. It may be right to notice that the *nóminative plural* of nouns is in this sense to be considered as an oblique case, inasmuch as it owes its formation (a few anomalies excepted) to the *génitive singular*.

The áblative case is known in English by prepositions expressed or understood, sérving to the áblative case; as, *dē mǎgīstrō*, *of or concerning the máster*; *cōrūm mǎgīstrō*, *before or in the présence of the máster*.

Also, the prepositions *in, with, from, by*; and the word *than*, áfter the compárative degré, are signs of the áblative case.

## GENDERS AND ARTICLES.

GENDERS of nouns are thrée; námelý, the másculine, the féminine, and the neuter.

ARTICLES<sup>14</sup> are úsed in Grámmar, to denóte the género of nouns; and are thus declíned:—

### SINGULAR.

	Másculine.	Féminine.	Neúter.
Nóminative	Hīc	hæc	hōc
Génitive	Hī'jūs, of all genders		
Dátive	Huīc, of all genders		
Accúsative	Hī.nc	hānc	hōc
Vócativē	—	—	—
Ab'lative	Hīc	hāc	hōc

### PLURAL.

	Másculine.	Féminine.	Neúter.
Nóminative	Hī	hæ	hæc
Génitive	Hī'rūm	hā'rūm	hō'rūm
Dátive	Hīs, of all genders		
Accúsative	Hīs	hās	hæc
Vócativē	—	—	—
Ab'lative	Hīs, of all genders.		

<sup>14</sup> Though the Greeks employed articles in their language, yet in the Latin tongue (strictly speaking) articles were never used. The demonstrative pronoun *hīc*, *hæc*, *hōc*, by many improperly called an article, was sometimes employed, as it still is, to distinguish the genders of nouns. *Hīc*, then, is the sign of the masculine gender; *hæc* of the feminine; and *hōc*, of the neuter: so, *hīc et hæc* will signify the common of two genders, that is, both the masculine and feminine genders under one termination; *hīc, hæc, hōc*, the common of three genders, as *felix*, happy; so likewise, *hīc aut hæc*, the doubtful gender, that is, a gender varying betwixt masculine and feminine, as *pam'pi-nūs*, a vine-leaf, indifferently feminine or masculine; again, *hīc aut hōc* will signify the doubtfully masculine or neuter gender, as *vul'gūs*, the rabble; and lastly, *hæc aut hōc*, the doubtfully feminine and neuter.

Nouns declined with the two articles *hīc* and *hæc* are called common, that is, are of the masculine and feminine gender: as, *hīc ēt hæc pā'rēns*, a *parent, father* or *mother*.

Nouns are called doubtful, when declined with the article *hīc* or *hæc*: as, *hīc aut hæc an'guis*, a *snake*.

Some nouns are also called epicene; that is, when under one article both sexes are signified; as *hīc pās'sēr*, a *sparrow*; *hæc ā'quilā*, an *eagle*: both male and female.

## DECLENSION OF NOUNS SUBSTANTIVE.

There are five declensions of substantives, distinguished by the ending of the genitive case.

The first declension<sup>15</sup> makes the genitive and dative cases singular to end in *ae* diphthong, (-*æ*); as,

SINGULAR.		
N. <i>hæc</i>	<i>Mū'-sā</i> ,	a song,
G. <i>hūjus</i>	<i>Mū'-sæ</i> , <sup>16</sup>	of a song,
D. <i>huic</i>	<i>Mū'-sæ</i> ,	to a song,
A. <i>hanc</i>	<i>Mū'-sām</i> ,	a song,
V. <i>O</i>	<i>Mū'-sā</i> ,	O song,
A. <i>ab hæc</i>	<i>Mū'-sā</i> ,	from a song,

<sup>15</sup> This declension has four terminations, -*ā*, -*ē*, -*ās*, and -*ēs*, whereof the first only is purely Latin; the remaining three, Greek. Of nouns ending in -*ā*, likewise, many are of Greek origin. Latin nouns in -*ā* of the first declension are for the most part feminine: but some are masculine; others are common; and others, doubtful: one, *pās'-chā*, the *feast of the passover*, is said to be neuter. Nouns in -*ē* of this declension are without exception feminine; and nouns in -*ās*, and in -*ēs*, masculine.

<sup>16</sup> The genitive case of the first declension in Latin anciently ended in -*ā'i*, and sometimes in -*ās*; thus of the nominative *vītā*, *life*, was formed the genitive *vītā'i*, *of life*: and in like manner the genitive of *āūrā*, a *breeze* or *gale*, was either *āūrā'i* or *āūrās*, *of a breeze* or *a gale*. Whenever the vowel *i*, or the liquid *r*, preceded the terminational -*ā*, of the nominative, then the genitive ended in -*ās* preferably to -*ā'i*; as, nominative *fīlīā*, a *daughter*, genitive *fīlīās*, rather than *fīlīā'i*, *of a daughter*; but afterwards, *fīlīā*, preferably to the other two. The noun *fāmīlīā*, however, generally retains -*ās* in the genitive case, when joined to *pā'tēr*, a *father*, or to *mā'tēr*, a *mother*; as *pā'tēr fāmīlīās*, the *father of the family* or *master of the house*; *pā'tris fāmīlīās*, *of the father of the family* or *master of the house*.

Most nouns in -*ē*, -*ās*, and -*ēs* of the first declension are proper names, and consequently seldom, or never, admit of the plural number; but some few are common nouns:—as, for example, *ō'dē*, an *ode*, or a *lyric*

## PLURAL.

N.	<i>hæ</i>	Mū'-sæ,	<i>songs,</i>
G.	<i>hārum</i>	Mū-sā'rūm, <sup>17</sup>	<i>of songs,</i>
D.	<i>his</i>	Mū'-sis, <sup>18</sup>	<i>to songs,</i>
A.	<i>has</i>	Mū'-sās,	<i>songs,</i>
V.	<i>O</i>	Mū'-sæ,	<i>O songs,</i>
A.	<i>ab his</i>	Mū'-sis,	<i>from songs.</i>

*song*; ĕp'itōmē, *an abridgement*; tū'rās, *a turban, or sash for the head*; zī'phīās, *a sword-fish*; pŷrītēs, *a fire-stone*; ūchā'tēs, *an agate*: these, however, when plural, differ in no respect, as to their terminations, from the formula of nouns purely Latin.

In the singular number, nouns in *-ē*, *-ās*, and *-ēs* are declined in the manner following:—

Mū'sicē, <i>music</i> ,	Bŷ'rēās, <i>the north-wind</i> ,	Trīōr'chēs, <i>a buzzard</i> .
N. mū'sī-cē	N. bŷ'rē-ās	N. trīōr'-chēs
G. mū'sī-cēs	G. bŷ'rē-æ	G. trīōr'-chæ
D. mū'sī-cē	D. bŷ'rē-æ	D. trīōr'-chæ
A. mū'sī-cēn	A. bŷ'rē-ān vėl ūm	A. trīōr'-chēn
V. mū'sī-cē	V. bŷ'rē-ā	V. trīōr'-chē vėl -chū
A. mū'sī-cē	A. bŷ'rē-ā	A. trīōr'-chē vėl -chā.

Many Greek names in *-ē* of the first declension, have also the Latin termination *-ā*, and are inflected accordingly both ways: as Hē'lēnē vėl Hē'lēnū, *Helen*; Pēnē'lōpē vėl Pēnē'lōpū, *Penelope*: these make *-ēs* or *-æ* in the genitive, *-ē* or *-æ* in the dative, *-ēn* vėl *-ām* in the accusative, and so forth.

All proper names in *-ās* of this declension, as Ālēn'ās, Lŷ'cīdās, Āmŷn'tās, are declined like bŷ'rēās: but some common nouns in *-ās* and *-ēs* have also the termination *-ā*, and are declined like mū'sā. To the termination *-ēs* belong all patronymic nouns in *-dēs*, as Pēl'dēs, *son of Pēleus*, Ālē'cīdēs, *descendant of Āleus*; but these are sometimes found, likewise, of the third declension: also to the first declension belong several nouns, proper as well as common, in *-stēs* and in *-tēs*: these have generally *-ā* in the vocative, as Thŷēs'tēs, *vocative* ō Thŷēs'tā; Thērsī'tēs, *vocative* ō Thērsī'tā. Greek names in *-ā*, except such as have *-ē* also, often form the accusative in *-ān* rather than in *-ām*: as Iphīgēn'ā, *accusative* Iphīgēn'ān, rather than Iphīgēn'ām; Āgī'nā, *accusative* Āgī'nān, rather than Āgī'nām.

<sup>17</sup> The termination *-ā'rūm* of the genitive case plural of the first declension, as well as that of *ō'rūm* of the second, is not unfrequently contracted into *-ām*, by syncope and crasis; thus we read tērrīgēn'ām, for tērrīgēnā'rūm.

<sup>18</sup> The following nouns have *-ū's* rather than *-is*, in the dative and ablative plural, to distinguish them, in those cases, from their masculines of the second declension:—

ū'nīmū, <i>the soul</i>	ē'quū, <i>a mare</i>	mū'lū, <i>a she-mule</i>
ū'sīnū, <i>a she-ass</i>	fū'mulū, <i>a maid-servant</i>	nū'tū, <i>a daughter</i>
dē'ā, <i>a goddess</i>	fī'lū, <i>a daughter</i>	sē'r'vū, <i>a female slave</i>
dŷ'mīnū, <i>a lady</i>	liber'tū, <i>a freed-woman</i>	sŷ'cū, <i>a she-companion</i>

The second declension<sup>19</sup> makes the génitive case singular to end in *-ĭ*; as,

## SINGULAR.

N.	<i>hic</i>	<i>Māgis'-tēr,</i>	<i>a māster,</i>
G.	<i>hujus</i>	<i>Māgis'-trĭ,</i>	<i>of a māster,</i>
D.	<i>huic</i>	<i>Māgis'-trō,</i>	<i>to a māster,</i>
A.	<i>hunc</i>	<i>Māgis'-trūm,</i>	<i>a māster,</i>
V.	<i>O</i>	<i>Māgis'-tēr,</i>	<i>O māster,</i>
A.	<i>ab hōc</i>	<i>Māgis'-trō,</i>	<i>by a māster.</i>

## PLURAL.

N.	<i>hi</i>	<i>Māgis'-trĭ,</i>	<i>māsters,</i>
G.	<i>hōrum</i>	<i>Māgis'-trō'rūm,<sup>20</sup></i>	<i>of māsters,</i>
D.	<i>his</i>	<i>Māgis'-trīs,</i>	<i>to māsters,</i>
A.	<i>hos</i>	<i>Māgis'-trōs,</i>	<i>māsters,</i>
V.	<i>O</i>	<i>Māgis'-trĭ,</i>	<i>O māsters,</i>
A.	<i>ab his</i>	<i>Māgis'-trīs,</i>	<i>by māsters.</i>

<sup>19</sup> The second declension has seven (or more properly speaking, ten) terminations: viz. *-ēr, -ēr, -ir, -ĭr, -ūs, -ūs, -ūm, -ōs, -ōs, -ōn*. Of these the last three, namely, *-ūs, -ōs, -ōn*, are Greek; as is likewise *-ūs*: and of the second (*-ēr*) and third (*-ir*) few examples occur beyond *l'ĭbēr, a Spāniard, or native of Ibēria*; *vīr, a man or husband*; with their compounds, *Cēl'tĭbēr, a Celtĭbērian*; *dūm'vīr, one of the dūm'virate*. *trĭūm'vīr, one of the trĭūm'virate*, and the plural noun *dēcēm'vīrĭ, the ten*, that is, *the ten men in authority, or consular māgistrates*: in *-ēr* there is only the masculine gender of the adjective *sā'tūr, sā'tūrā, sā'tūrūm, full*, formed by apocope from *sā'tūrūs*. The Latin terminations, therefore, more frequently met with, are these three, *-ēr, -ūs, and -ūm*. Nouns ending in *-ēr*, with very few exceptions, drop the *ĕ* in the génitive case singular, and in all cases derived from it: the exceptions to this, are *gē'nēr, a son-in-law*; *sō'cēr, a father-in-law*; *pū'ēr, a boy*; *prēs'bĭtēr, an elder*; *ūr'mĭgēr, an armour-bearer*; *ādul'tēr, an adulterer*; *fūr'cĭtēr, a knave*, and the plural noun *l'ĭbērĭ, children*: with the three proper names, *Lĭ'bēr, Bācchus*; *Mul'tĭbēr, V'ulcan*, and *Lū'cĭfēr, the morning-star*. Several adjectives in *-ēr*, however, retain the *ĕ*, as *tē'nēr, tender*, *l'ĭbēr, free*: but others reject it, as *nĭgēr, black*, *pū'lchēr, fair*. The gentle noun *l'ĭbēr*, and its compound *Cēl'tĭbēr*, retain the long *ē*, and make *l'ĭbērĭ* and *Cēl'tĭbērĭ*, in the génitive case. Many Greek names ending in *-eūs*, and which rightly belong to the third declension, are sometimes transferred to the second with a resolution of the terminational disphthong into *-eūs*: for example, *Mōr'pheūs* (génitive, *Mōr'phēūs*), of the third declension, often becomes *Mōr'phēūs* (génitive, *Mōr'phēi*, and by contraction, *Mōr'phēi vėl Mōr'phēi*), making in the accusative, *Mōr'phēūm* or *Mōr'phēōn*.

<sup>20</sup> The termination *-ōrūm* of the génitive case plural of this declension

*Observation 1st.* The *nominative* and *vocative* cases of nouns are for the most part alike in both numbers. But when the *nominative* case singular of the *second* declension ends in *-ūs*, the *vocative* ends in *-ě* : as,

SINGULAR.		
N. <i>hic</i>	Dŏmĭ-nŭs,	<i>a lord,</i>
G. <i>hŭjus</i>	Dŏmĭ-nĭ	<i>of a lord,</i>
D. <i>huic</i>	Dŏmĭ-nŏ,	<i>to a lord,</i>
A. <i>hunc</i>	Dŏmĭ-nŭm,	<i>a lord,</i>
V. <i>O</i>	Dŏmĭ-ně, <sup>21</sup>	<i>O lord,</i>
A. <i>ab hŏc</i>	Dŏmĭ-nŏ.	<i>by a lord.</i>

PLURAL.		
N. <i>hi</i>	Dŏmĭ-nĭ,	<i>lords,</i>
G. <i>hŏrum</i>	Dŏmĭ-nŏrŭm,	<i>of lords,</i>
D. <i>his</i>	Dŏmĭ-nĭs,	<i>to lords,</i>
A. <i>hos</i>	Dŏmĭ-nŏs,	<i>lords,</i>
V. <i>O</i>	Dŏmĭ-nĭ,	<i>O lords,</i>
A. <i>ab his</i>	Dŏmĭ-nĭs,	<i>by lords.</i>

*Observation 2nd.* Dĕŭs, *God*, makes "O' Dĕŭs" in the *vocative* case singular:<sup>22</sup> also, the proper name of a man ending in *-ŭs* makes *-ĭ* ; as, Gĕŏr'gĭŭs, *George* ; *vocative*, Gĕŏr'gĭ. In like manner, fĭlĭŭs, *a son*, makes fĭlĭ ; and gĕnĭŭs, *a genius*, gĕnĭ.<sup>23</sup>

is often contracted into *-ĕm* by *syncope* and *crasis* :—thus, for vĭrŏ'rŭm we frequently find vĭ'rŭm ; and for dĭvŏ'rŭm, dĭ'rŭm.

<sup>21</sup> The poets occasionally, and the prose writers more rarely, retain *-ŭs* in the *vocative* case, after the *Attic* manner : as flŭ'vĭŭs, *O stream* ; pŏ'pŭlŭs, *O people* ; ag'nŭs, *O lamb*.

<sup>22</sup> In the plural number, dĕŭs is thus declined :—

N. dĕ'ĭ,	but, more commonly, dĭ'ĭ, and by crasis,	dĭ	<i>gods,</i>
G. dĕŏ'rŭm,	or by syncope and crasis,	dĕ'ŭm	<i>of gods,</i>
D. dĕ'is,	but, more commonly, dĭ'is, and by crasis,	dis	<i>to gods,</i>
A. dĕ'ŭs,			<i>gods,</i>
V. dĕ'ĭ	but, more commonly, dĭ'ĭ, and by crasis,	dĭ	<i>O gods,</i>
A. dĕ'is,	but, more commonly, dĭ'is, and by crasis,	dis	<i>from gods.</i>

<sup>23</sup> Although fĭlĭŭs, *a son*, has rightly fĭlĭ in the *vocative* case, and gĕnĭŭs has rightly gĕnĭ, yet the *vocative* of both the one and the other is sometimes like the *nominative*. Other nouns in *-ŭs*, whether they be substantives or adjectives, not even excepting the adjectives derived from proper names, change *-ŭs* into *-ě* in the *vocative* ; as, cŭbĭcŭlā'rĭŭs, *a chamberlain*, *vocative* cŭbĭcŭlā'rĭě ; pĭŭs, *boldly*, *vocative* pĭě ;

*Observation 3rd.* Nouns of the neuter gender are generally of the second or third declension; and make the nominative, the accusative, and the vocative cases alike, in both numbers:—and in the plural number these cases end all in -ă: as,

SINGULAR.		
N. <i>hoc</i>	Rēg'-nŭm,	<i>a kingdom,</i>
G. <i>hujus</i>	Rēg'-nī,	<i>of a kingdom,</i>
D. <i>huic</i>	Rēg'-nō,	<i>to a kingdom,</i>
A. <i>hoc</i>	Rēg'-nŭm,	<i>a kingdom,</i>
V. <i>O</i>	Rēg'-nŭm,	<i>O kingdom,</i>
A. <i>ab hoc</i>	Rēg'-nō,	<i>by a kingdom,</i>

PLURAL.		
N. <i>hæc</i>	Rēg'-nă,	<i>kingdoms,</i>
G. <i>horum</i>	Rēg'-nō'rŭm,	<i>of kingdoms,</i>
D. <i>his</i>	Rēg'-nīs,	<i>to kingdoms,</i>
A. <i>hæc</i>	Rēg'-nă,	<i>kingdoms,</i>
V. <i>O</i>	Rēg'-nă,	<i>O kingdoms,</i>
A. <i>ab his</i>	Rēg'-nīs,	<i>by kingdoms.</i>

Jūnō'nŭs, *pertaining unto Jūno*, vocative Jūnō'nĭĕ; Dē'iŭs, *Délian*, vocative Dē'iĭĕ.

Nouns in -ŭs, -ŭs, -ŭs, and -ŭn, of the second declension, are inflected, in the singular number, as follows:—

Āndrō'gĕŭs, *Andrŏgeus*; Pă'phŭs, *a city of Cýprus*, Păn'thŭs, *Pantheus*.  
I'tiŭn, *Troy*.

N. Āndrō'gĕŭs	Pă'phŭs	Păn'thŭs	I'tiŭn
G. Āndrō'gĕŭs vĕl -gĕi	Pă'phĭ	Păn'thĭ vĕl -thŭ	I'ti
D. Āndrō'gĕŭ	Pă'phŭ	Păn'thŭ	I'tiŭ
A. Āndrō'gĕŭn vĕl -gĕŭ	Pă'phŭn	Păn'thŭm vĕl -thŭn	I'tiŭn
V. Āndrō'gĕŭs vĕl -gĕŭ	Pă'phŭs vĕl -phĕ	Păn'thŭ	I'tiŭn
A. Āndrō'gĕŭ	Pă'phŭ	Păn'thŭ	I'tiŭ

It should be noticed that several names in -ŭs have likewise the termination -ŭs; and consequently make the accusative in -ŭm, as well as -ŭn. Many names in -ŭn, have the termination -ŭm; and this they of course retain in the accusative and vocative singular. The noun I'tiŭn has, besides the termination -ŭm, that of -ŭs, and is then feminine. Some few nouns, as, hă'r'bĭtŭn, *a harp*, neuter, have also the termination -ŭs, masculine or feminine; and -ŭs, masculine.

In the plural number, Greek nouns of the second declension are declined after the manner of Latin nouns; those in -ŭs and -ŭs, like nouns in -ŭs; and those in -ŭn, like nouns in -ŭm: except that they have -ŭn, rather than -ŭrŭm, in the genitive plural: thus, būcŭ'licŭn, *a pastoral song*, has (genitive plural) būcŭ'licŭn, rather than būcŭ'licŭ'rŭm,



The third declension<sup>24</sup> makes the génitive case singular to end in *-is* : as,

## SINGULAR.

N.	<i>hæc</i>	Nū'-bēs,	a cloud,
G.	<i>hujus</i>	Nū'-bīs,	of a cloud.
D.	<i>huic</i>	Nū'-bī,	to a cloud,

of pastoral songs. A few Greek names of men in *-ēs* of the third declension, which have likewise *-eūs* in the nominative, take sometimes the form of the Second Declension, like nouns of the third which have *-eūs* only : thus, *Āchīl'ēs*, vèl *Āchīl'eūs*, *Āchīllēs*, becomes *Āchīl'eūs*, génitive *Āchīl'eī* vèl *Āchīl'eī*, and, by crasis, *Āchīl'ī* : the adjective is *Āchill'eūs*, *Āchill'eū*, *Āchill'eūm*. In like manner, *Ūlys'sēs*, vèl *Ūlys'seūs*, or (as it is sometimes written), *Ūlix'ēs* vèl *Ūlix'eūs*, *Ūlyssēs*, becomes *Ūlys'seūs* vèl *Ūlix'eūs* vèl *Ūlix'eūs*, génitive *Ūlys'seī* vèl *Ūlix'eī* vèl *Ūlix'ī*.

Greek names of this declension in *-ūs* and *-pūs* have *-ī* in the génitive, and (more rarely) *-ū* ; but they are for the most part also of the third declension, the former termination becoming *-eūs*, with *-eūs* in the génitive ; thus *Pān'thūs* becomes *Pān'theūs*, *Pān'theūs* : and the latter, making the génitive in *-pōdis*, as *Pō'lypūs*, *Oē'dipūs*, *Mēlām'pūs*, génitive *Pō'lypōdis*, *Oē'dīpōdis*, *Mēlām'pōdis*. These, when of the second declension, have sometimes *-ūs* in the nominative, as though coming from the Dóric dialect.

<sup>24</sup> of nouns substantive, considerably more than one half will be found to be of the third declension ; for its final syllables amount to upwards of ninety ; and its final letters to thirteen : namely, *a, e, i, o, y, c, d, l, n, r, s, t, x*. Of these, *a, e, n, r, o*, and *s*, are common to the third, and some of the other declensions :—that is, *a* and *e* are common to it with the first ; *n* and *r*, with the second ; *o*, with the fourth ; and *s* with all the other four. The seven final letters, then, *c, d, i, l, t, y*, and *x*, are peculiar to this declension. All nouns of the third declension ending in *ū* are of Greek origin and of the neuter gender ; the *ū*, also, is invariably preceded by the letter *m* ; as in *stēm'mū*, *stēm'mūtis*, a stem or pedigree. Nouns in *-ē*, and in *-ī*, are neuter ; the latter, indeclinable in both numbers : plurals in *-ē*, as *cē'tē*, whales, are likewise neuter, and indeclinable. Of nouns in *e* there are only two, *lāc*, milk, and *ā'lēc*, or *hā'lēc*, an anchovy, also a pickle, or, as some say, a herring. The nouns in *d* consist solely of a few proper names of men, as *Dā'vid*. Some other Hebrew names of various endings, such as *Jōb*, *Rā'phāel*, *Sā'ul*, *Bē'thlēm*, *Sēth*, *Ām'rām*, belong to this declension, but cannot be properly classed with Latin words. The more copious final letters of nouns purely Latin are *o, n, r, s*, and *x* : the more copious final syllables are *io, -dō, -gō, -en*, [nouns in *-en* are Greek,] *-ēr*, [nouns in *-ēr* are of Greek extraction,] *-ūr, -ās* [all nouns in *-ās* are Greek, and so are many in *-ās*,] *-ēs* and *-ēs*, [nouns in *-ēs*, making *-e'is* in the génitive case, (except *quī'ēs*, *rest*, and its compound *rē'quies*,) are Greek, and of the masculine gender ; nouns in *-ēs*, not increasing, are likewise Greek, but of the

A. <i>hunc</i>	Nū'-bēnī, <sup>25</sup>	<i>a cloud,</i>
V. <i>O</i>	Nū'-bēs,	<i>O cloud,</i>
A. <i>ab hūc</i>	Nū'-bē, <sup>26</sup>	<i>by a cloud.</i>

neuter gender,] -is, and -is; -ūs and -ūs; -ūs and ūs; -ns, -ps, -rs, &c and ix.

<sup>25</sup> A few Latin nouns in -is have -im in the accusative case; such as, sī'tis, *thirst*; tūs'sis, *a cough*; rā'vis, *hoarseness*; cū'cūmis, *a cucumber*; bō'ris, *the beam of a plough*; āmūs'sis, *a mason's rule*; mēph'is, *foul air*: to which may be added, vis, *strength or force*:—likewise all proper names of places, and of rivers, ending in -is; but these sometimes have -in rather than -im in the accusative case. And all Greek common nouns in -is, forming the genitive in -ūs pure, that is, in -ūs preceded by a vowel, make the accusative in -im or -in; as hērēs'sis, genitive hērē'sēs, *heresy*, accusative hērēs'im vėl hērēs'in. In like manner Greek nouns in -ys, whereof the genitive ends in -ūs pure, have -ym or -yn, in the accusative case. To those add all masculine Greek names in -is, making -dis or -dus in the genitive; for these have more frequently -im or -in (though sometimes -ēm, but never -dū) in the accusative: thus, Pā'ris, genitive Pā'rīdis vėl Pā'rīdūs, accusative Pā'rīm vėl Pā'rīn, rather than Pā'rīdēm; but in no instances Pā'rīdū.

Many Latin nouns ending in -is have either -ēm, or im, in the accusative case: such are, pāl'vis, *a basin*. clā'vis, *a key*; nā'vis, *a ship*; pāp'pis, *the stern or poop*; rēs'tis, *a cord or rope*; tūr'ris, *a tower*; sēcū'ris, *an axe*; strīg'ilis, *a curry-comb*; āquā'lis, *a water-ewer*; cū'tis, *the skin*; fēb'ris, *a fever*; aū'ris, *the ear*; sēmēn'tis, *seed-time*; and a few others: to which may be added one noun in -ns, namely, lēns, *a lentil*.

<sup>26</sup> Nouns which have the accusative in -im or -in have -i (Greek nouns -i) in the ablative: as, vis, *strength or force*, ablative vī, *with strength or force*: and those which have -ēm or -im in the accusative, have -ē or -i in the ablative; thus, nā'vis, *a ship*, accusative nā'vēm vėl nā'vīm, ablative nā'vē vėl nā'vī:—but rēs'tis and cū'tis have -ē only; strīg'ilis and sēcū'ris, oftenor -i than -ē. Cānā'lis, *a channel*, vēc'tis, *a lever*, and bipū'n'nis, *a halbert or pole-axe*, make the ablative generally in -i: the following nouns have -ē or -i indifferently; viz. am'nis, *a river*; ān'guis, *a snake*; ē'vis, *a bird*; cī'vis, *a citizen*; clās'sis, *a fleet*; fin'is, *an end*; fūs'tis, *a rope*; īg'nis, *fire*; pōs'tis, *a door-post*; and ān'guis, *a nail of the hand or foot*: to which may be added, īm'bēr, *a shower*. ōc'cipit, *the hinder part of the head*; rūs, *the country*; sup'el'lex, *household furniture*; sōrs, *chance*, with a few others: also, the names of some cities, as Carthā'gō, *Carthage*, ablative Carthā'gīnē vėl Carthā'gīnī. The names of months, though they have -ēm in the accusative, make the ablative always in -i. Neuters, too, in -al, -ar, and -ar (see note 30 below) have, with very few exceptions, -i in the ablative: of several nouns, also, of this declension, the dative case is not unfrequently (by poetic licence) usurped for the ablative. Lastly, all nouns ending in -ē in the nominative case (the names of towns excepted) have -i in the ablative: as, mūr'ē *the sea*, ablative mūr'i; rē'tē, *a net*, abla-

PLURAL.		
N.	<i>hæ</i>	Nū'-bēs, <i>clouds,</i>
G.	<i>hárur</i>	Nū'-būm, <sup>27</sup> <i>of clouds,</i>
D.	<i>his</i>	Nū'-bībūs, <i>to clouds,</i>
A.	<i>has</i>	Nū'-bēs, <sup>28</sup> <i>clouds,</i>
V.	<i>O</i>	Nū'-bēs, <i>O clouds,</i>
A.	<i>ab his</i>	Nū'-bībūs, <i>from clouds.</i>

Many nouns of this declension<sup>29</sup> increase in the genitive case; as in the following examples.

SINGULAR.		
N.	<i>híc</i>	Lă'-pīs, <i>a stone,</i>
G.	<i>hígus</i>	Lă'-pīdis, <i>of a stone,</i>
D.	<i>huic</i>	Lă'-pīdi, <i>to a stone,</i>
A.	<i>hunc</i>	Lă'-pīdēm, <i>a stone,</i>
V.	<i>O</i>	Lă'-pīs, <i>O stone,</i>
A.	<i>ab hóc</i>	Lă'-pīdē, <i>from a stone.</i>

<sup>27</sup> Nouns in -ēs and in -īs not increasing in the genitive case singular, and nouns ending in s if a consonant immediately precedes the s, or in x with the same restriction, also monosyllables in -ās, and nouns in -īs, have generally -ūm in the genitive plural: to which add *cārō*, *flesh*; *cōr*, *the heart*; *cōs*, *a whetstone*; *dōs*, *a dowery*; *faux*, *the gorge or entrance of the gullet*; *lār*, *a dwelling or fire-side*; *bēs*, *eight ounces*; *lín'tēr*, *a bark*; *mūs*, *a mouse*; *nīx*, *snow*; *nōx*, *night*; *ōs*, *a bone*; *ū'tēr*, *a bottle or bladder*; *vēn'tēr*, *the belly*, and most nouns which have -ī, or -ī, in the ablative case singular: except *ocēpūt*. But of nouns in -ēs and -īs the following are to be excepted, as having -ūm: *vā'tēs*, *a prophet or bard*; *jū'venīs*, *a young person*; *pā'nīs*, *bread or a loaf*; *rū'dīs*, *a foil*; *vō'lūcrīs*, *a bird*; *cā'nīs*, *a dog or bitch*: also, *ā'pīs*, *a bee*, and the plural noun *ō'pēs*, *wealth*. And of nouns ending in s preceded by a consonant, must be excepted all nouns ending in -ēbs, -ēps, and -ōps: also *hý'ems*, *winter*; and all words of Greek origin; as *grýps*, *a griffin*; *Á'rābs*, *an Arabian*. Here, too, it may be noticed that -ūm, of the genitive case plural, of this declension, is frequently contracted into -ūm by the figure crasis; as, *infāntūm*, *of infants*, for *infāntūm*.

<sup>28</sup> When the genitive plural ends in -ūm, the accusative optionally ends in -ēs (and by contraction in -īs) instead of -ēs: thus we find *pār'teis*, and *pār'tīs*, for *pār'tēs*; and *ōm'neis* or *ōm'nīs* for *ōm'nēs*.

<sup>29</sup> Greek nouns of this declension, increasing in the genitive case, are many, and of various terminations. Of these, we shall only notice the chief; dividing them into nouns common, and nouns proper. Greek common nouns, more frequently occurring, and in -ēn, -īn, -ēr, -ās, -ās, -ēs, -īs, -mā, -ōs, and -ýs: as, for example, *rēn*, *rē'nōs*, *a kidney*; *dēl'phīn*, *dēlphī'nōs*, *a dolphin*; *crā'tēr*, *crātēr'ōs*, *a bowl or goblet*; *lām'pās*, *lām'pādōs*, *a lamp*; *ādāmās*, *ādāmān'tōs*, *a diamond*; *lē'bēs*, *lēbē'tōs*, *a cauldron*; *īās'pīs*, *īās'pīdōs*, *a jasper*; *bās'īs*, *bās'ēōs*, *a base*; *pōē'mā*, *pōē'mātōs*, *a poem*; *hēr'ōs*, *hēr'ōōs*, *a hero*; *chlā'mýs*, *chlā'mýdōs*, *a*

## PLURAL.

N.	<i>hi</i>	Lă'-pīdēs,	<i>stones,</i>
G.	<i>hōrum</i>	Lă'-pīdūm,	<i>of stones,</i>
D.	<i>his</i>	Lă'-pīdībūs,	<i>to stones,</i>
A.	<i>hos</i>	Lă'-pīdēs,	<i>stones,</i>
V.	<i>O</i>	Lă'-pīdēs,	<i>O stones,</i>
A.	<i>ab his</i>	Lă'-pīdībūs,	<i>from stones.</i>

*cloak* or *māntle*, and *chē'ly's*, *chē'lyūs*, a *harp* or *lute*. These we shall decline in the order in which we have given them : and, as the Látins generally preferred *-is* to *-ūs* in the ending of the génitive case, we shall (with the perfect understanding that *-ūs* is the true original) adopt the termination *-is* in most instances.

## Declension of Greek common nouns.

	<i>Singular.</i>	<i>Plural.</i>		<i>Singular.</i>	<i>Plural.</i>
N.	<i>rēn</i>	<i>rē'nēs</i>		<i>dēl'phīn</i>	<i>dēl'phī'nēs</i>
G.	<i>rē'nīs</i>	<i>rē'nūm</i>		<i>dēl'phī'nīs</i>	<i>dēl'phī'nūm</i>
D.	<i>rē'nī</i>	<i>rē'nībūs</i>		<i>dēl'phī'nī</i>	<i>dēl'phī'nībūs</i>
A.	<i>rē'nū</i>	<i>rē'nās</i>		<i>dēl'phī'nū</i>	<i>dēl'phī'nās</i>
V.	<i>rēn</i>	<i>rē'nēs</i>		<i>dēl'phīn</i>	<i>dēl'phī'nēs</i>
A.	<i>rē'nē</i>	<i>rē'nībūs</i>		<i>dēl'phī'nē</i>	<i>dēl'phī'nībūs</i>

	<i>Singular.</i>	<i>Plural.</i>		<i>Singular.</i>	<i>Plural.</i>
N.	<i>erātēr</i>	<i>erātē'rēs</i>		<i>lām'pās</i>	<i>lām'pādēs</i>
G.	<i>erātē'rīs</i>	<i>erātē'rūm</i>		<i>lām'pādīs</i>	<i>lām'pādūm</i>
D.	<i>erātē'rī</i>	<i>erātē'rībūs</i>		<i>lām'pādī</i>	<i>lām'pādībūs</i>
A.	<i>erātē'rū</i>	<i>erātē'rās</i>		<i>lām'pādū</i>	<i>lām'pādās</i>
V.	<i>erātēr</i>	<i>erātē'rēs</i>		<i>lām'pās</i>	<i>lām'pādēs</i>
A.	<i>erātē'rē</i>	<i>erātē'rībūs</i>		<i>lām'pādē</i>	<i>lām'pādībūs</i>

	<i>Singular.</i>	<i>Plural.</i>		<i>Singular.</i>	<i>Plural.</i>
N.	<i>ādāmās</i>	<i>ādāmān'tēs</i>		<i>lē'hēs</i>	<i>lēbē'tēs</i>
G.	<i>ādāmān'tīs</i>	<i>ādāmān'tūm</i>		<i>lēbē'tīs</i>	<i>lēbē'tūm</i>
D.	<i>ādāmān'tī</i>	<i>ādāmān'tībūs</i>		<i>lēbē'tī</i>	<i>lēbē'tībūs</i>
A.	<i>ādāmān'tū</i>	<i>ādāmān'tās</i>		<i>lēbē'tū</i>	<i>lēbē'tēs</i>
V.	<i>ādāmās</i>	<i>ādāmān'tēs</i>		<i>lē'hēs</i>	<i>lēbē'tēs</i>
A.	<i>ādāmān'tē</i>	<i>ādāmān'tībūs</i>		<i>lēbē'tē</i>	<i>lēbē'tībūs</i>

	<i>Singular.</i>	<i>Plural.</i>		<i>Singular.</i>	<i>Plural.</i>
N.	<i>īās'pīs</i>	<i>īās'pīdēs</i>		<i>bū'sīs</i>	<i>bū'sēs rēl -sēs</i>
G.	<i>īās'pīdīs</i>	<i>īās'pīdūm</i>		<i>bū'sūs rēl -sīs</i>	<i>bū'sūm rēl sēon</i>
D.	<i>īās'pīdī</i>	<i>īās'pīdībūs</i>		<i>bū'sēi rēl sī</i>	<i>bū'sībūs</i>
A.	<i>īās'pīdū</i>	<i>īās'pīdās</i>		<i>bū'sīn rēl īm</i>	<i>bū'sēs rēl -sēs</i>
V.	<i>īās'pīs</i>	<i>īās'pīdēs</i>		<i>bū'sīs</i>	<i>bū'sēs rēl -sēs</i>
A.	<i>īās'pīdē</i>	<i>īās'pīdībūs</i>		<i>bū'sēi rēl -sī</i>	<i>bū'sībūs</i>

## SINGULAR.

N. <i>hoc</i>	Ů'-pūs,	<i>a work,</i>
G. <i>hujus</i>	Ů'-pērīs,	<i>of a work,</i>
D. <i>huic</i>	Ů'-pērī,	<i>to a work,</i>

<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
N. pōč'mā	pōč'mātā	hērōs	hērō's
G. pōč'mūtīs	pōč'mātōn vėl-tūm	hērō'īs	hērō'ūm
D. pōč'māi	pōč'mūtīs vėl-tībūs	hērō'ī	hērō'īsī vėl-ībūs
A. pōč'mā	pōč'mātā	hērō'ā	hērō'ās
V. pōč'mā	pōč'mātā	hērō's	hērō'ēs
A. pōč'mātē	pōč'mūtīs vėl-tībūs	hērō'ē	hērō'īsī vėl-ībūs

<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
N. chlā'mys	chlā'myđēs	chē'lys	chē'ljēs
G. chlā'myđīs	chlā'myđūm	chē'ljōs	chē'ljōn vėl-ūm
D. chlā'myđī	chlā'myđībūs	chē'ljī vėl-ī	chē'ljīsī
A. chlā'myđā	chlā'myđās	chē'ljn	chē'ljās
V. chlā'my	chlā'myđēs	chē'lj	chē'ljēs
A. chlā'myđē	chlā'myđībūs	chē'ljē vėl-ī	chē'ljīsī

Like crātēr are declined ā'ēr, *the air*, and ā'thēr, *the sky*, except that they increase short, making ā'ērīs, and ā'thērīs, in the genitive case, and want the plural number. Nouns in -ōn, as ī'cōn, ī'cōnīs, *an image*, are declined like rēn or dēl'phīn, but with short penúlt in the genitive case. Greek neuters in -ār differ in nothing in declension from Latin nouns of the same termination, except that the final -ī of the dative is short: in the ablative case they have -ē.

Greek nouns which have -dōs or -dis in the genitive, have frequently -dēm instead of -dū in the accusative singular, and -dēs instead of -dūs in the accusative plural, as though they were purely Latin. Some other Greek nouns, but more rarely, take -ēm for -ū in the accusative singular, and -ēs for -ūs in the plural. Any dative or ablative plural in -sī becomes -sīn before an initial vowel or diphthong.

Greek proper names of this declension end, for the most part, in -īs, -ūs, -ās, ēs, -eūs, -īs, -ōs, or -ān. Of names in -īs, some are masculine, as Pā'ris, Pā'ridōs, *Pāris*; and some, again, are feminine, as, Brīsē'īs, Brīsē'idōs, *Brisēis*. These differ from one another in the accusative, the masculines making -īm or -in or -dēm, but never -dū; and the feminines making -dēm or -dū, but never -īm or -in.

## Declension of Greek proper names in the singular only.

N. Pā'ris	Brīsē'īs	Pāl'lās	Pāl'lās
G. Pā'ridōs vėl-dīs	Brīsē'idōs vėl-dīs	Pāl'lādōs vėl-dīs	Pallan'tōs vėl-tīs
D. Pā'ridī	Brīsē'idī	Pāl'lādī	Pallan'tī
A. Pā'rīn vėl-rīdēm	Brīsē'idā vėl-dēm	Pāl'lādā vėl-dēm	Pallan'tā
V. Pā'rī	Brīsē'ī	Pāl'lās	Pāl'lā
A. Pā'rīdē	Brīsē'idē	Pāl'lādē	Pallan'tē

A. <i>hoc</i>	Ō-pūs,	<i>a work,</i>
V. <i>o</i>	Ō-pūs,	<i>O work,</i>
A. <i>ab hoc</i>	Ō-pērē, <sup>30</sup>	<i>from a work.</i>

N. Āchil'les	Āchil'lots	Sīmōis	Pān
G. Āchil'lis	Āchil'lēs	Sīmōen'tis	Pā'nōs
D. Āchil'li	Āchil'lī rēl -li	Sīmōen'ti	Pā'ni
A. Āchil'lēm	Āchil'lēn	Sīmōen'tā	Pā'nā
V. Āchil'le	Āchil'leu	Sīmōi	Pān
A. Āchil'le	Āchil'lēu vėl -le	Sīmōen'tē	Pā'nē

Proper names in *-ēs* are declined like *hērōs*; and those in *-ys* like *chē'lys*: names of several other terminations than those mentioned above, as *Cyclōps*, *Cyclō'pis*, a *Cyclops*, *Cē'yx*, *Cē'y'cis*, a *king of Thrace*, *Āst'yanax*, *Āst'yanāc'tōs*, one of the sons of *Hēctor*, *Trīmōn*, *Trīmō'nis*, an *Athēnian misanthropist*, *Chē'rōn*, *Chē'rōn'tis*, the ferryman on the river *Styx*, *Caś'tōr*, *Caś'tōris*, and *Pōll'ux*, *Pōll'ū'cis*, two sons of *Lēda*, with many besides, may be referred to one or other of the examples given in this note. Of Greek names in *-ēs*, many are declined like *Āchil'les*, after the Latin fashion, entirely relinquishing their original form: as *Eūr'pīdēs*, *Eūr'pīdīs*, a *tragic poet of Sālāmis*: with all names in *-erēs*, *-gēnēs*, *-thēnēs*, and a few more: but names in *-dēs*, have either *-is*, or *-ēs* in the genitive. Some Greek names in *-ēs* of this declension make either *-is* or *-ēs* in the genitive case, as *Chrēmēs*, genitive *Chrēmīs* vėl *Chrēmēs*:—and some names of the first declension, are likewise of the third, as *Ātrīdēs*, genitive *Ātrīdēs* vėl *Ātrīdīs*: some few, also, are of the third and second, as was remarked in notes 19 and 23, above. *Drōs* is of the third and fourth declension, making *Drō'nīs* vėl *Drō'nis* in the genitive.

Although the names of persons and of places, for the most part want the plural number, yet when more than one of the same name are spoken of, the plural is used; as in the following example:—

Singular.		Plural.	
N. Cēs'ār	<i>Cēsar,</i>	Cēs'ārēs	<i>the Césars,</i>
G. Cēs'ārīs	<i>of Cēsar,</i>	Cēs'ārūm	<i>of the Césars,</i>
D. Cēs'ārī	<i>to Cēsar,</i>	Cēs'ārībūs	<i>to the Césars,</i>
A. Cēs'ārēm	<i>Cēsar,</i>	Cēs'ārēs	<i>the Césars,</i>
V. Cēs'ār	<i>O Cēsar,</i>	Cēs'ārēs	<i>O Césars,</i>
A. Cēs'ārē	<i>by Cēsar,</i>	Cēs'ārībūs	<i>by the Césars.</i>

Singular.		Plural.	
N. Pīsō	<i>Piso,</i>	Pīsō'nēs	<i>the Pisocs,</i>
G. Pīsō'nīs	<i>of Piso,</i>	Pīsō'nūm	<i>of the Pisocs,</i>
D. Pīsō'ni	<i>to Piso,</i>	Pīsō'nībūs	<i>to the Pisocs,</i>
A. Pīsō'nēm	<i>Piso,</i>	Pīsō'nēs	<i>the Pisocs,</i>
V. Pīsō	<i>O Piso,</i>	Pīsō'nēs	<i>O Pisocs,</i>
A. Pīsō'nē	<i>by Piso.</i>	Pīsō'nībūs	<i>by the Pisocs.</i>

<sup>30</sup> We remarked in note 26, above, that neutrals in *-āl* and in *-ār*, have *-ī* in the ablative singular; but *jū'bār*, a *sunbear*, must be ex-

## PLURAL.

N.	<i>hæc</i>	Ŏ'-pěřǎ, <sup>31</sup>	<i>works,</i>
G.	<i>hórum</i>	Ŏ'-pěřǔm,	<i>of works,</i>
D.	<i>his</i>	Ŏ'-pěřǐbūs, <sup>32</sup>	<i>to works,</i>
A.	<i>hæc</i>	Ŏ'-pěřǎ,	<i>works,</i>
V.	<i>O</i>	Ŏ'-pěřǎ,	<i>O works,</i>
A.	<i>ab his</i>	Ŏ'-pěřǐbūs,	<i>from works.</i>

## SINGULAR.

N.	<i>hic et hæc</i>	Pǎ'-rěns,	<i>a párent,</i>
G.	<i>hújus</i>	Pǎ'-rěn'tis,	<i>of a párent,</i>
D.	<i>huic</i>	Pǎ'-rěn'ti,	<i>to a párent,</i>
A.	<i>hunc et hanc</i>	Pǎ'-rěn'tēm,	<i>a párent,</i>
V.	<i>O</i>	Pǎ'-rěns,	<i>O párent,</i>
A.	<i>ab hóc et hác</i>	Pǎ'-rěn'tě,	<i>by a párent.</i>

## PLURAL.

N.	<i>hi et hæ</i>	Pǎ'-rěn'tēs	<i>párents,</i>
G.	<i>hórum et hárum</i>	Pǎ'-rěn'tǔm, <sup>33</sup>	<i>of párents,</i>
D.	<i>his</i>	Pǎ'-rěn'tǐbūs, <sup>34</sup>	<i>to párents,</i>
A.	<i>hos et has</i>	Pǎ'-rěn'tēs,	<i>párents,</i>
V.	<i>O</i>	Pǎ'-rěn'tēs,	<i>O párents,</i>
A.	<i>ab his</i>	Pǎ'-rěn'tǐbūs,	<i>by párents.</i>

cepted : with such Greek neuters in -ǎr, as *hě'pǎr, the liver, nēc'tǎr, the drink of gods* : to these add monosyllables in -ǎr : as *fǎr, bread-corn, pǎr, a pair or couple ; lǎr, a dwelling or household god*. But the adjective *pǎr, equal*, has -ī only : and yet its compounds have -ě or -ī.

<sup>31</sup> Neuters which have -ī in the ablative singular, have -īǎ in the nominative, accusative, and vocative plural, and -īēm (as has been already noticed) in the genitive.

<sup>32</sup> By referring to note 29, it will be perceived in the declension of *pě'mǎ, a poem*, that the dative and ablative cases plural end in -tis, (as though of the neuter noun *pě'mǎtǔm, pě'mǎtī*, of the second declension,) in preference to -tībūs. All Greek nouns in -mǎ have this predilection.

<sup>33</sup> The word *būs, a cow or an ox*, makes *bǔ'm* (which is evidently a contraction for *bǔ'vǔm*, as *pǎrěn'tǔm* is of *pǎrěn'tǔm*.) in the genitive plural. The plural noun *Cœ'lites, the inhabitants of heaven*, has *cœ'litǔm* vèl *cœ'lītǔm* : and in like manner, *ā'lēs, any large bird*, has *ā'litǔm* vèl *ā'lītǔm*.

<sup>34</sup> *Būs, a cow or an ox*, has *bǔ'būs* (and sometimes *bū'būs*) in place of *bǔ'vībūs*, in the dative and ablative cases plural. Ausonius gives *bǔ'būs* with the penult short, as if by syncope of the middle syllable of *bǔ'vībūs*, instead of syncope of the *i*, and crasis of the *ov* or *ou*.

The fourth declension<sup>33</sup> makes the génitive case singular to end in *-ūs* ; as,

## SINGULAR.

N.	<i>hic</i>	Gră'-dūs,	<i>a step,</i>
G.	<i>hujus</i>	Gră'-dūs,	<i>of a step,</i>
D.	<i>huic</i>	Gră'-dūi, <sup>36</sup>	<i>to a step,</i>
A.	<i>hunc</i>	Gră'-dūm,	<i>a step,</i>
V.	<i>O</i>	Gră'-dūs,	<i>O step,</i>
A.	<i>ab hoc</i>	Gră'-dū,	<i>by a step.</i>

<sup>33</sup> The fourth declension has four terminations, namely, *-ūs*, *-ūs*, *-ō* and *-ū*, whereof the first and last are Latin ; but the middle two, Greek. Nouns in *-ūs* of this declension are masculine ; nouns in *-ō* are feminine ; and those in *-ū*, neuter : and they are declined in the manner following :

Jē'sūs or Iē'sūs, *Jesus*, ē'chō, *an echo*, cōr'nū, *a horn*.

	<i>Singular.</i>		<i>Singular.</i>		<i>Singular.</i>		<i>Plural.</i>
N.	Jē'sūs		ē'chō		cōr'nū		cōr'nūā
G.	Jē'sū		ē'chūs		cōr'nū		cōr'nūūm
D.	Jē'sū		ē'chō		cōr'nū		cōr'nūbūs
A.	Jē'sūm		ē'chō		cōr'nū		cōr'nūū
V.	Jē'sūs tēl sū		ē'chō		cōr'nū		cōr'nūā
A.	Jē'sū		ē'chō		cōr'nū		cōr'nūbūs

Māny proper names in *-ō* are declined like ē'chō : for example Ār'gō, *the ship Ar'go* ; Cl'ō and E'rātō, *two of the Muses* ; Mān'is, *a daughter of Tirēstas the scer* ; Sāp'phō, *a famous poetess of Lēsbos* ; I'nō, *a daughter of Cād'mus* ; and I'ō, *a daughter of I'nachus* : with Dī'dō, *a queen of Cārthage* ; which last is also of the third declension, making Dī'dō'nis in the génitive case.

Séveral nouns in *-ūs*, of the fourth declension, are likewise (in whole, or in part,) of the second : such as, la'n'rūs, *a bay-tree* ; pī'nūs, *a pine-tree* ; fī'cūs, *a fig-tree* or *a fig* ; quēr'cūs, *an oak* ; vēr'sūs, *a verse*, cō'lūs, *a distaff* or *whorl* ; cōr'nūs, *a wild-cherry-tree* ; pē'nūs, *provisions*, is of the second, third, and fourth declensions, pē'nūs, (and pē'nūm,) *-ī* ; pē'nūs, *-ōris* ; pē'nūs, *-ūs* ; lā'eūs, *a lake* ; and dō'mūs, *a house* : but there is not perhaps one of these which have all the cases of both declensions in common. Dō'mūs has dō'mī as well as dō'mūs in the génitive singular, but only to signify "*at home*," dātīve, dō'mūi and dō'mō ; vōcative, dō'mūs ; āblative, dō'mō only ; nōminative plural, dō'mūs ; génitive, dō'mūūm and dō'mō'rūm ; dātīve and āblative, dō'mūbūs only ; accūsative, dō'mūs and dō'mōs, which last is most used. The peculiarities of the declension of dō'mūs are given in this old line—

"Tolle me, tu, mi, mi, si declinare domus vis."

<sup>36</sup> The dātīve singular of this declension anciently ended in *-ū*, a termination which, in some few instances, the best Latin authors have retained.



## PLURAL.

N.	<i>hi</i>	Gră'-dūs,	<i>steps,</i>
G.	<i>hōrum</i>	Gră'-dūūm,	<i>of steps,</i>
D.	<i>his</i>	Gră'-dībūs, <sup>37</sup>	<i>to steps,</i>
A.	<i>hos</i>	Gră'-dūs,	<i>steps,</i>
V.	<i>O</i>	Gră'-dūs,	<i>O steps,</i>
A.	<i>ab his</i>	Gră'-dībūs,	<i>by steps.</i>

The fifth declension<sup>38</sup> makes the génitive and dative cases singular to end in *-ēī*; as,

## SINGULAR.

N.	<i>hæc</i>	Fă'cī-ēs,	<i>a face,</i>
G.	<i>hujus</i>	Făcī-ēī,	<i>of a face,</i>
D.	<i>huic</i>	Făcī-ēī, <sup>39</sup>	<i>to a face,</i>

<sup>37</sup> The nine nouns which follow, make the dative and ablative cases plural in *-ībūs*: never in *-ībūs*:

ă'cūs, <i>a neddle</i>	cōr'nūs, <i>a cornel-tree</i>	quēr'cūs, <i>an oak</i>
ār'cūs, <i>a bow</i>	lă'cūs, <i>a lake</i>	spēc'cūs, <i>a den, and</i>
ār'tūs, <i>a joint</i>	pār'tūs, <i>a birth</i>	trīb'ūs, <i>a tribe.</i>

But the three following have either *-ībūs* or *-ībūs* indifferently:—

pōr'tūs, <i>a harbour</i>	gē'nū, <i>the knee</i>	vēr'ū, <i>a spit.</i>
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<sup>38</sup> The fifth declension has only one termination, *-ēs*; and the nouns belonging to it hardly exceed fifty in number: and, with the exception of *dīēs*, *a day*, which is either masculine or feminine, in the singular, but masculine only, in the plural; and with the exception likewise of its compound *mērī'dīēs*, *noon*, (which is masculine in the singular, and wants the plural number,) all nouns of this declension are feminine. Here, also, it may be remarked, that every noun of the fifth declension ends in *-ēs*, except three; namely, *fī'dēs*, *faith*, *spēs*, *hope*, and *rēs*, *a thing*: and, moreover, that all nouns ending in *-ēs* are of the fifth declension, except three; namely, *ă'bīēs* (*génitive*, *ăbī'ētīs* *vēl* *ăb'jētīs*) *a fir-tree*, *ăr'rīēs*, (*génitive*, *ăr'rī'ētīs* *vēl* *ăr'jētīs*,) *a ram*, and *păr'rīēs* (*génitive*, *păr'rī'ētīs* *vēl* *păr'jētīs*) *a wall or partition*:—but *quī'ēs*, *rest*, and its compound *rē'quīēs*, *repōse*, are of the third, as well as of the fifth, declension; making *quīē'ī* *vēl* *quīē'tīs*, and *rēquīē'ī* *vēl* *rēquīē'tīs*, in the génitive: again, the noun *fă'inēs*, *hunger*, of the third declension, is of the fifth declension in the ablative case. Finally, the three nouns of this declension not ending in *-ēs*, have *-ēī* in the génitive and dative cases singular: all the rest *-ēī*.

*Rēspūb'lică*, *a commonwealth*, which is a compound of *rēs*, *a thing*, with the feminine gender of the adjective *pūb'licūs*, *public*, is declined as if the substantive *rēs* and the adjective *pūb'lică*, though written together, were actually separated; as, *génitive*, *rēipūb'lică*; *accusative*, *rēmpūb'lică*, &c.

<sup>39</sup> The génitive and dative cases singular of nouns of the fifth declension originally ended in *-ē*, like the ablative; and this termination the poets sometimes (the prose writers more rarely) retain.

A.	<i>hanc</i>	Fă'cî-ēm,	<i>a face,</i>
V.	<i>O</i>	Fă'cî-ēs,	<i>O face,</i>
A.	<i>ab hac</i>	Fă'cî-ē,	<i>from a face.</i>

## PLURAL.

N.	<i>hæ</i>	Fă'cî-ēs,	<i>faces,</i>
G.	<i>hărũm</i>	Făcî-ē'rũm, <sup>40</sup>	<i>of faces,</i>
D.	<i>his</i>	Făcî-ē'bũs,	<i>to faces,</i>
A.	<i>has</i>	Fă'cî-ēs,	<i>faces,</i>
V.	<i>O</i>	Fă'cî-ēs,	<i>O faces,</i>
A.	<i>ab his</i>	Făcî-ē'bũs,	<i>from faces.</i>

## DECLENSION OF NOUNS ADJECTIVE.

A NOUN<sup>41</sup> adjective is declined either with three terminations ; as, bŭ'nũs, *good*, tĕ'nĕr, *tender* : or with three articles, as in the following examples :—

## SINGULAR.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
N.	Bŏ'-nũs, <sup>42</sup>	bŏ'-nă,	bŏ'-nũm,
G.	Bŏ'-nĩ,	bŏ'-nă,	bŏ'-nĩ,
D.	Bŏ'-nŏ,	bŏ'-nă,	bŏ'-nŏ,

<sup>40</sup> Though fă'cîēs be here declined through all its cases, for the purpose of showing the terminations, yet, in the plural number, the genitive, dative, and ablative of this noun seldom or never occur. Indeed of nouns of the fifth declension, only two, rēs, *a thing*, and dĩēs, *a day*, are said to be entire : of the rest (except fă'cîēs, *a face*, eff'gĭēs, *an effigy*, spēs, *hope*, and spĕ'cĭēs, *an appearance*, which have the nominative, the accusative, and vocative cases,) few are read in the plural number, though in the singular they are all perfect.

<sup>41</sup> The only reason for giving to Latin adjectives the name of "*nouns adjective*," appears to be, that the Latin adjectives are declined like nouns substantive : that is, the feminine termination -ă, (with the exception of the genitive and dative cases singular of the nine adjectives mentioned in note 45, below,) like nouns feminine in -ă, of the first declension : the masculine terminations -ũs and -ŕ, (with the exception of vĕ'tũs, *old* ; and with the exception of the eleven adjectives specified in note 48, below ; and also of paũ'pŕ, *poor* ; ū'bĕr, *fruitful* ; dĕ'gĕnĕr, *degenerate* ; pũ'bĕr, *ripe of age* ; impũ'bĕr, *unripe of age*;) like nouns masculine in -ũs and -ŕ of the second declension of substantives : all other terminations, (one in -ŕ, namely, sũ'tŭr, *full*, excepted,) like nouns substantive of the third declension. All adjectives, then, are either of the first and second declension of substantives, or of the third only.

<sup>42</sup> Like "bŭ'nũs" are declined all adjectives proper, ending in -ŕ, whether they be derived from the names of persons or of places :—as

A.	Bǔ'-nǔm,	bǔ'-nām,	bǔ'-nǔm.
V.	Bǔ'-ně,	bǔ'-nā,	bǔ'-nǔm.
A	Bǔ'-nō,	bǔ'-nā,	bǔ'-nō.

## PLURAL.

	<i>Másculinc.</i>	<i>Fémininc.</i>	<i>Neúter.</i>
N.	Bǔ'-nī,	bǔ'-nā,	bǔ'-nā.
G.	Bǔ'-nō'rǔm,	bǔ'-nā'rǔm,	bǔ'-nō'rǔm,
D.	Bǔ'-nīs, <i>of évery géndcr,</i>		
A.	Bǔ'-nōs	bǔ'-nās,	bǔ'-nā,
V.	Bǔ'-nī,	bǔ'nā,	bǔ'-nā.
A.	Bǔ'-nīs, <i>of évery géndcr.</i>		

## SINGULAR.

	<i>Másculinc.</i>	<i>Fémininc.</i>	<i>Neúter.</i>
N.	Tě'-něr,	tě'-něrā,	tě'-něrǔm.
G.	Tě'-něrī, <sup>43</sup>	tě'-něrā,	tě'-něrī,
D.	Tě'-něrō,	tě'-něrē,	tě'-něrō,
A.	Tě'-něrǔm,	tě'-něrām,	tě'-něrǔm,
V.	Tě'-něr,	tě'-něrā,	tě'-něrǔm,
A.	Tě'-něrō,	tě'-něrā,	tě'-něrō.

Thýěstě'ūs, *of Thyěstīs*; Eúrōpě'ūs, *of Eurōpa or of Éúrope*, that is, *Européan*, &c. Mány adjectives próper in -ě'ūs relátig to wómen, have álsó the termination -ě'īs, and are declíned like Greek names féminine in -īs of the third declénsion of súbstántives:—for exámple, Cephě'ūs, *Cephían*, or *of Cépheus*, when relátig particularly to Andrómēda, daúghter of that mónarch, is read Cephě'īs. Like bǔ'nūs, likewise, are declíned all párticiples in -rūs, -tūs, and -dūs; and the supérative degré of compárisón of évery adjective (which has that degré) withóut excepción.

<sup>43</sup> Mány adjectives in -ěr, (as was remárrked in note 19, abóve.) wheréof the másculine géndcr is declíned áfter the mánnér of nouns súbstántive in -ěr of the sécond declénsion, lose *c* in the génitive case, and cónsequently in the féminine and neúter génders throug hóút:—such, for exámple, as á'těr, á'trā, á'trǔm, *black*; génitive, á'trī, á'trā, á'trī: or, pāl'chěr, pāl'chrā, pāl'chrǔm, *fair*; génitive, pāl'chrī, pāl'chrā, pāl'chrī. The adjectives which retain the *c* in the génitive case, and cónsequently in the féminine and neúter génders throug hóút, are, tě'něr, *těnder*, ás'pěr, *rough*, lā'cěr, *rágged*, ex'těr, *fércign*, mī'sěr, *wréttchēd*, lí'běr, *frée*, prós'pěr, *prósperous*, gǔ'běr, *búnched or hump-bácked*; with all those that end in -řěr, and in -gěr, námedy, the derivátives of řě'rō, *I béar*, and gě'rō, *I cárry*. To these add dǔx'těr, *right*, which sómetimes kéeps, and sómetimes réjécts the *c*:—álsó, cǎ'těr, *the óther*, or *the rest*, but which is not read in the másculine géndcr, síngular nǔmber. Géntile or pátrial adjectives in -ěr (their nǔmber, indéed, is extrémely féw,) génerally dróp the *c*; as, Á'těr, Á'řrā, Á'řrǔm, *Afrícan*.

## PLURAL.

	<i>Másculine.</i>	<i>Féminine.</i>	<i>Neúter.</i>
N.	Tě'-něřĩ,	tě'-něřā,	tě'-něřā,
G.	Tě'-něřō'rūm,	tě'-něřā'rūm	tě'-něřō'rūm,
D.	Tě' něřĩs, <i>of évery gēnder,</i>		
A.	Tě'-něřōs,	tě'-něřās,	tě'-něřā,
V.	Tě'-něřĩ,	tě'-něřā,	tě'-něřā,
A.	Tě'-něřĩs, <i>of évery gēnder</i>		

*Observation.* The masculine and neuter genders of adjectives of three terminations are declined like nouns substantive of the second declension; and the feminine gender like nouns of the first declension.<sup>44</sup>

But, ū'nūs, *one*; sō'lūs, *alone*; tō'tūs, *the whole*; nū'l'lūs, *none*; āl'tēr, *the other*; ū'tēr, *which of the two*; and a few other adjectives,<sup>45</sup> make the genitive case, singular, in -ūs, and the dative in -ī; as,

## SINGULAR.

	<i>Másculine.</i>	<i>Féminine.</i>	<i>Neúter.</i>
N.	Ū'-nūs, <sup>46</sup>	Ū'-nā,	Ū'-nūm,
G.	Ū'-nīūs <i>věl</i> ū'-nīs, <i>of évery gēnder,</i>		
D.	Ū'-nī, <i>of évery gēnder,</i>		
A.	Ū'-nūm,	Ū'-nām,	Ū'-nūm,
V.	Ū'-ně,	Ū'-nā,	Ū'-nūm,
A.	Ū'-nō,	Ū'-nā,	Ū'-nō.

The adjective *Y'bēr*, *Ibērian* or *Spānish*, (but more especially pertaining to that part of Spain which borders on the E'bro,) retains the long *e*, and makes *Ybē'rā* and *Ybē'rūm* in the feminine and neuter genders.

<sup>44</sup> Except, however, the eleven adjectives in -ēr or -īs, mentioned in note 48, below: for they are wholly of the third declension of substantives.

<sup>45</sup> The other adjectives are, ū'l'lūs, *any*, ā'tiūs, *another*, and neū'tēr, *neither of the two*, making (in all) nine:—to which may be added the compounds of ū'tēr; as, ū'tēr'quē, *each of the two* or *both*, ū'tēr'vīs, *which of the two you like*, ū'tēr'libēl, *which of the two you please*: likewise, āl'tēr'ūtēr, *one and the other*, genitive, āl'tēr'ā'triūs, *of both the one and the other*:—but this last is not unfrequently written as two distinct words, āl'tēr ū'tēr; genitive, āl'tēr'iūs ū'triūs *věl* āl'tēr'iūs ū'triūs. The *i* in the genitive of āl'tēr is always short, as āl'tēr'iūs; and in the genitive of ū'l'lūs is always long, as ūl'l'iūs. The genitive of ū'tēr is ū'triūs more frequently (perhaps) than ū'triūs.

<sup>46</sup> Here it may be proper to remark, that ū'nūs signifies "a single one," or "one of many," whereas ūl'tēr signifies "one of two:" thus,

## PLURAL.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
N.	Ū'-nī,	ū'-nū,	ū'nā,
G.	Ū'-nō'rūm,	ū-nā'rūm,	ū-nō'rūm,
D.	Ū'-nīs, <i>of every gender,</i>		
A.	Ū'-nūs,	ū'-nās,	ū'-nā,
V.	Ū'-nī,	ū'-nē,	ū'-nā,
A.	Ū'-nīs, <i>of every gender.</i>		

*Note.* Ū'nūs has no plural number, unless it be joined to a noun that has not the singular number; as, ū'nē lītērē, *a letter*; ū'nā mō'nīā, *a wall*.<sup>47</sup>

In like manner, ālūs, *another*: which makes ā'lūd in the neuter gender singular number.

A noun adjective of three articles is declined after the third declension of substantives; as, trīs'tis, *sad*; mē'līor, *better*; fē'lix, *happy*.

## SINGULAR.

N.	<i>hic et hanc</i>	Trīs'-tīs, <sup>48</sup>	<i>hoc</i>	trīs'-tē,
G.	<i>hujus</i>	Trīs'-tīs, <i>of all genders,</i>		
D.	<i>huic</i>	Trīs'-tī, <i>of all genders,</i>		

ā'nūs ē dī'gītīs, *one of the fingers*; ā'nūs discīpūlō'rūm, *one of the scholars*; āl'tēr ōcūlō'rūm, *one of the eyes*: sometimes, too, ā'lūs is contrasted with āl'tēr; as ā'lūs, *the one*, āl'tēr, *the other*: and sometimes ā'lūs is contrasted with itself, that is, when *one*, and *another*, instead of *one*, and *the other*, are meant: thus, ā'lūs cāntā'bāt, ā'lūs saltā'bāt, *one was singing, another was dancing*; ā'lī saltā'bāt, ā'lī cāntā'bāt, *some were dancing, others were singing*. Ū'nūs, *one*, is compounded with quīs'quē, to signify "*every individual one*:"—as, ūnūsquīs'quē, ūnā-quē'quē, ūnūmquod'quē; genitive, ūnūscujūs'quē; dative, ūnīcui'quē; accusative, ūnūquem'quē, ūnūquām'quē, ūnūmquod'quē.

"Or to any noun plural, which, though it may have the singular number, yet, is taken collectively in an individual or undivided sense: as, ū'nī sex dī'es, *one six days*, that is, *the duration or space of six days*. ā'nū vēstīmēn'tī, *one suit of clothes or of apparel*.

<sup>48</sup> The eleven adjectives that follow, have either three or two terminations in the nominative and vocative cases singular, that is, they have either -ēr, or -īs, in the masculine gender of those two cases; but are in all the other cases declined like trīs'tis:—nāmély, ā'ōēr, *sharp*; ā'lēcēr, *brisk*; cē'lēr, *speedy or swift*; cē'lēbēr, *renowned*; sālū'hēr, *wholesome*. vō'lēcēr, *swift of wing*; cāmpēs'tēr, *campaign*; pēdēs'tēr, *belonging to foot*, ēquēs'tēr, *pertaining to horse*; silvēs'tēr, *woody*; pūlūs'tēr, *marshy*. These eleven adjectives, in the nominative and vocative cases singular masculine gender, have -ēr or -īs with the loss of *e* in all except cē'lēr.

A. <i>hunc et hanc</i>	Trīs'-tēm, <i>hoc</i>	trīs'-tē,
V. <i>O</i>	Trīs'-tis, <i>neüter, O</i>	trīs'-tē,
A. <i>ab hōc, hāc, hōc</i>	Trīs'-tī.	

## PLURAL.

N. <i>hi et hæ</i>	Trīs'-tēs, <i>hæc</i>	trīs'-tīā, <sup>50</sup>
G. <i>hōrum, hārum, hōrum</i>	Trīs'-tīūm, <sup>51</sup>	
D. <i>his</i>	Trīs'-tībūs, <i>of all genders,</i>	
A. <i>hos et has</i>	Trīs'-tēs, <i>hæc</i>	trīs'-tīū,
V. <i>O</i>	Trīs'-tēs, <i>neüter, O</i>	trīs'-tīā,
A. <i>ab his</i>	Trīs'-tībūs, <i>of all genders.</i>	

## SINGULAR.

N. <i>hic et hæc</i>	Mēli'-ōr, <i>hoc</i>	mēli'-ūs,
G. <i>hūjus</i>	Mēli'-ō'ris, <i>of all genders,</i>	
D. <i>huic</i>	Mēli'-ō'ri, <i>of all genders,</i>	
A. <i>hunc et hanc</i>	Mēli'-ō'rēm, <i>hoc</i>	mēli'-ūs,
V. <i>O</i>	Mēli'-ōr, <i>neüter, O</i>	mēli'-ūs,
A. <i>ab hōc, hāc, hōc</i>	Mēli'-ō'rē <i>vel</i> mēli'-ō'ri.	

## PLURAL.

N. <i>hi et hæ</i>	Mēli'-ō'rēs, <i>hæc</i>	mēli'-ō'rā, <sup>52</sup>
G. <i>hōrum, hārum, hōrum</i>	Mēli'-ō'rūm, <sup>53</sup>	
D. <i>his</i>	Mēli'-ō'rībūs, <i>of all genders,</i>	
A. <i>hos et has</i>	Mēli'-ō'rēs, <i>hæc</i>	mēli'-ō'rā,
V. <i>O</i>	Mēli'-ō'rēs, <i>neüter, O</i>	mēli'-ō'rā,
A. <i>ab his</i>	Mēli'-ō'rībūs, <i>of all genders.</i>	

Thus we say, *h'cūr vel h'crīs, h'crīs, h'crē*, or *hic et hæc h'crīs, hoc h'crē*; but, *cē'lēr vel cē'lērīs, cē'lērīs, cē'lērē*; otherwise, *hic et hæc cē'lērīs, hoc cē'lērē*.

<sup>50</sup> All adjectives which have the vowel *-ē* for terminational letter in the nominative case singular, neuter gender, have *-ī* only in the ablative.

<sup>51</sup> Agreeably to the practice of neuter nouns of the third declension of substantives, *-ī* in the ablative case singular will give *-īā* in the nominative, the accusative, and vocative cases plural.

<sup>52</sup> When the neuter gender of the nominative case, plural, ends in *-īā*, the genitive invariably ends in *-īūm*.

<sup>53</sup> Although adjectives, of the comparative degree, have the double termination *-ē* or *-ī* in the ablative singular, yet they all have *-ā*, and never *-īā*, in the nominative, accusative, and vocative cases plural, neuter gender: except *plūs, more*, which has either *plū'rā* or *plū'rīā*.

<sup>54</sup> With the exception of *plūs, more*, which has both *plū'rūm* and *plū'rīūm* in the genitive plural, all comparatives make this case to end in *rūm*.

## SINGULAR.

N. <i>hic, hæc, hoc</i>	Fē-līx, <sup>54</sup>	
G. <i>hujus</i>	Fē-lī'cīs, <i>of all genders,</i>	
D. <i>huic</i>	Fē-lī'cī, <i>of all genders,</i>	
A. <i>hunc et hanc</i>	Fē-lī'cēm, <i>hoc</i>	fē-līx,
V. <i>O</i>	Fē-līx, <i>of all genders.</i>	
A. <i>ab hōc, hāc, hūc</i>	Fē-lī'cē, <i>etl fē-lī'cī.</i> <sup>55</sup>	

## PLURAL.

N. <i>hi et hæ</i>	Fē-lī'cēs, <i>hæc</i>	fē-lī-cīā,
G. <i>hōrum, hārum, hūrum</i>	Fē-lī'cīūm,	
D. <i>his</i>	Fē-lī'cībūs, <i>of all genders,</i>	
A. <i>hos et has</i>	Fē-lī'cēs, <i>hæc</i>	fē-lī'cīā,
V. <i>O</i>	Fē-lī'cēs, <i>neuter, O</i>	fē-lī'cīā,
A. <i>ab his</i>	Fē-lī'cībūs, <i>of all genders.</i>	

Am'bō, *both*, and dlū'ō, *two*, are nouns adjective; and are thus declined in the plūral nūmber only:—

N. Ām'-bō,	ām'-bē,	ām'-bū,	<i>both,</i>
G. Ām-bō'rūm,	ām-bā'rūm,	ām-bō'rūm,	<i>of both,</i>
D. Ām-bō'būs.	ām-bā'būs,	ām-bō'būs,	<i>to both,</i>
A. Ām'-bōs <i>etl</i> -bō,	ām'-bās,	ām'-bō,	<i>both,</i>
V. Ām'bō,	ām'-bē,	ām'-bō,	<i>O both,</i>
A. Ām-bō'būs,	ām-bā'būs,	ām-bō'būs,	<i>with both.</i>

<sup>54</sup> Like fē'līx are declined all adjectives of one termination, and all participles in -*ns*. But, for the most part, adjectives in -*ēr*, -*ēs*, -*ēs*, -*ūs*, -*ōr*, -*ēbs*, -*ēps*, -*ōps*, -*ērs*, -*fēr*, -*il*, -*is*, -*ūs*, (with a few others, such as, sē'nēx, *old*, sup'plēx, *suppliant*, sōns, *guilty*, and in'sōns, *guiltless*,) have seldom or never the neuter gender in the singular number, and very rarely in the plural. Paternal and patronymic adjectives derived from the Greek, terminating in -*is*, or, in -*ūs*, as, Pī'rēs, *Pierian*, Sī'cēlīs, *Sicilian*, Drū'ūs, *Dryad*, Lēs'bīūs, *Lesbian*, Āc'tīās, *Ac'itic*, Al'tic, or *Athenian*, Āchā'ūs, *Achaian*, are hardly ever met with, except of the feminine gender, and mostly (although not always) of the plural number: these have -*isī*, and -*ūsī*, respectively (in preference to -*ibūs*) in the dative and ablative cases plural.

<sup>55</sup> All adjectives (of one termination), in -*ēr*, -*ēs*, -*is*, -*ūs*, -*ūs*, -*ās*, -*ēr*, -*ēbs*, and in -*pēs*, -*cōlōr*, -*cōr'pōr*, have -*ē* only, in the ablative singular, and -*ēm*, (not -*īm*) in the genitive plural. To these might be added a few adjectives of the other endings specified in note 54, above:—but several of those have sometimes -*ī* in the ablative. Mā'mōr, *mindful*, and pār, *like* or *equal*, have -*ī* only, in the ablative case singular; but the former has -*ēm*, the latter -*īm* in the genitive plural:—vē'tūs, also, makes

## COMPARISON OF ADJECTIVES.

Most, but not all, adjectives have three degrees of significá-  
tion, or comparíson :—

1. The pósitoive, which denótes the quá-  
lity absolutely :—as, *dōctūs, leárned* ; *brěvīs, short*.

2. The compárative, which increáses or léssens the quá-  
lity :—as, *dōctiōr, more leárned* ; *brěvīōr, shórtter* or *more  
short* :—

And it (ná mely, the compárative degree) is formed of the  
first case of the pósitoive that ends in *-ī*, by ádding theretó  
the sýllable *-ōr*, in the másculine and féminine genders ; and  
the sýllable *-ūs*, in the neuter :—as, of

*Dōctūs, génitive, dōctī*, is formed *hic et hæc dōctiōr, hoc  
dōctiūs, more leárned*. Of

*Brěvīs, dative, brěvī*, is in like mánnér formed *hic et hæc  
brěvīōr, hoc brěvīūs, shórtter* or *more short*.

3. The supérative, which increáses or dimínishes the sig-  
nificátion, or comparíson, to the gréatest degree :—as, *dōc-  
tīs'simūs, dōctīs'simā, dōctīs'simūm, the most leárned* ; *brě-  
vīs'simūs, brěvīs'simā, brěvīs'simūm, the shórttest* :—

And it (namely, the supérative degree) is formed álso of  
the first case of the pósitoive that ends in *-ī*, by ádding theretó  
the terminátion *-ssimūs* :—as, of the

*Génitive, dōctī*, is formed *dōctīs'simūs, most leárned*.

And, of the

*Dative, brěvī*, is formed *brěvīs'simūs, the shórttest*.

*Observe.* Mány adjectives váry from these Général Rules,  
and form their comparíson irrégularly :—as,

<i>Bō'nūs, good,</i>	<i>měljōr, better,</i>	<i>ōp'timūs, best.</i>
<i>Mā'lūs, bad,</i>	<i>pě'jōr, worse,</i>	<i>pēs'simūs, worst.</i>
<i>Māg'nūs, great,</i>	<i>mā'jōr, greater,</i>	<i>māx'imūs, gréatest.</i>
<i>Pār'vūs, little,</i>	<i>mī'nōr, less,</i>	<i>mī'nimūs, least.</i>
<i>Mūl'tūs, much,</i>	<i>plūs,<sup>56</sup> more,</i>	<i>plū'rīmūs, móst.</i>

*větě'rēm.* The compounds of *pār*, as *im'pār, unéven* or *odd*, *dis'pār,*  
*unéqual* or *unlike*, have *-ē* or *-ī*, in the áblative, indifferently ; and *-ēm*  
or *-īm* in the génitive plúral.

<sup>56</sup> This compárative is not found éither of the másculine or féminine  
géndér in the singlar númer ; the neuter géndér "*plūs*" fóllowed by



Dí'vės, *rich*, dí'tiör,<sup>57</sup> *richer or more rich*, dí'tis'simūs, *richest or most rich*.

Nē'quām,<sup>58</sup> *wicked*, nē'quiör, *more wicked*, nē'quis'simūs, *most wicked*.

Ēx'tēr'nūs, *outward*, ēxtě'rriör,<sup>59</sup> *more outward*, ēxtřě'mūs vėl ēx'timūs, *utmost or most outward*.

Īn'fērūs, *low*, ĩnfě'rriör, *lower or more low*, ĩn'fimūs vėl ĩ'mūs, *lowest or most low*.

a genitive case being upon all occasions used when either of the other two genders may come into need: but, in the plural number, plus makes *hi et hæ plūrēs*, *hæc plūrā vėl plūrīā*; genitive, *hōrum*, *hūrum*, *hōrum plūrūm vėl plūrūm*; dative, *his plūribūs* of all genders, and so forth.

<sup>57</sup> This comparative is formed by syncopē from *divitior*; which last word occurs in the best authors, though perhaps less frequently than *ditior*.

<sup>58</sup> This adjective, (which is wholly indeclinable in the positive degree,) is a corruption of "*nē æquus*," *not just*:—so *nāl'lūs*, *nāl'lā*, *nāl'lūm*, *none*, was formed by synæresis, of "*nē āl'lūs*, *nē āl'lā*, *nē āl'lūm*," *not any*.

<sup>59</sup> *Ēxtě'rriör* is properly the comparative degree of the obsolete adjective *ēx'tērūs*, *outward*, from which it appears (unquestionably) to have been formed: use, however, has constituted it the comparative of *ēxtēr'nūs*:—in like manner, also, ought *ĩnfě'rriör*, and *sūpě'rriör*, to be considered the comparatives of *ĩnfēr'nūs* and *sūpěr'nūs* respectively, as well as of *ĩn'fērūs* and *sū'pěrūs*. Many grammarians, and not without much reason, regard *ēxtě'rriör*, *ĩntě'rriör*, *cĩtě'rriör*, *ūltě'rriör*, *sūpě'rriör*, *ĩnfě'rriör*, *prĩ'riör*, *pōstě'rriör*, with their superlatives, to have the adverbs or else prepositions *ēx'trā*, *without*, *ĩn'trā*, *within*, *cĩ'trā*, *on this side*, *ūl'trā*, *beyond*, *sū'prā*, *above*, *ĩn'frā*, *below or beneath*, *prāe*, *before*, *pōst*, *after*, for their positives respectively; thus:—

<i>Positive.</i>		<i>Comparative.</i>		<i>Superlative.</i>	
<i>prāe</i> ,	<i>before</i> ,	<i>prĩ'riör</i> ,	<i>former</i> ,	<i>prĩ'mūs</i> ,	<i>first</i> ,
<i>pōst</i> ,	<i>behind</i> ,	<i>pōstě'rriör</i> ,	<i>more behind</i> ,	<i>pōstrě'mūs</i> ,	<i>last</i> ,
<i>ĩn'tūs</i> ,	{ <i>within</i> ,	<i>ĩntě'rriör</i> ,	{ <i>inner or</i>	<i>ĩn'timūs</i> ,	{ <i>innermost or</i>
<i>ĩn'trā</i> ,			{ <i>more within</i> ,		{ <i>most within</i> ,
<i>ēx'tēr</i> ,	{ <i>without</i> ,	<i>ēxtě'rriör</i> ,	{ <i>outer or</i>	<i>ēxtřě'mūs</i> ,	{ <i>utmost or</i>
<i>ēx'trā</i> ,			{ <i>more without</i> ,	<i>ēx'timūs</i> ,	{ <i>most without</i> ,
<i>cĩs</i> ,	{ <i>on this side</i> ,	<i>cĩtě'rriör</i> ,	{ <i>nearer or</i>	<i>cĩ'timūs</i> ,	{ <i>nearest or</i>
<i>cĩ'trā</i> ,			{ <i>more towards</i> ,		{ <i>most towards</i> ,
<i>ūl'těr</i> ,	{ <i>beyond</i> ,	<i>ūltě'rriör</i> ,	<i>further</i> ,	<i>ūl'timūs</i> ,	{ <i>farthest</i>
<i>ūl'trā</i> ,					{ <i>or last</i> ,
<i>ĩn'fěr</i> ,	{ <i>beneath</i> ,	<i>ĩnfě'rriör</i> ,	{ <i>more beneath</i>	<i>ĩn'fimūs</i> ,	{ <i>most beneath</i>
<i>ĩn'frā</i> ,			{ <i>or lower</i> ,	<i>ĩ'mūs</i> ,	{ <i>or lowest</i> ,
<i>sū'pěr</i> ,	{ <i>above</i> ,	<i>sūpě'rriör</i> ,	{ <i>more above</i>	<i>sūpřě'mūs</i> ,	{ <i>most above</i>
<i>sū'prā</i> ,			{ <i>or higher</i> ,	<i>sūm'mūs</i> ,	{ <i>or highest</i> ,
<i>prō'pě</i> ,	<i>near</i> ,	<i>prō'piör</i> ,	<i>nearer</i> ,	<i>prōx'imūs</i> ,	<i>nearest</i> .

To these, did our limits permit, we certainly might add very many

Sū'pērūs, *high*, sūpērīōr, *higher* or *more high*, sūprēmūs vėl sūm'mūs, *highest* or *most high*.

Īn'tūs, *inward*, intērīōr, *more inward*, Īn'tīmūs, *innermost* or *most inward*.

Jū'vėnīs, *young*, jū'nīōr, *younger*.

Sē'nēx, *old*, sē'nīōr, *older*.

Prī'ōr, *former*, prīmūs, *first*.

Prō'pīōr, *nearer*, prōx'īmūs, *nighest* or *nearest*.

Ūltērīōr, *farther*, ūltīmūs, *last*. With some others.<sup>60</sup>

more : but, for the present, the above must suffice. In some of the instances which are here adduced, the original positive is obsolete ; and in others, an adjective rather than a preposition or an adverb ought to be regarded as the positive : such, for example, as, Īnfērīōr and sūp'rīōr, which have the adjectives Īnfērūs and sū'pērūs rightly for their positive degrees : yet in others, as prī'ōr and prō'pīōr, the adverbs or prepositions prā, *before*, and prō'pě, *nigh*, seem to be the words from which those comparatives have been formed.

<sup>60</sup> The adjectives, (not here specified,) which, in addition to those already given, vary from the general rule, may be classed under one, or other, of the seven heads following. *First*, adjectives borrowing their comparison from adjectives of some other termination :—*second*, adjectives forming their superlative degree of comparison irregularly :—*third*, adjectives wanting the positive degree :—*fourth*, adjectives wanting the comparative degree :—*fifth*, adjectives wanting the superlative degree :—*sixth*, adjectives which are found only in the positive degree :—and *seventh*, adjectives which are found only in the comparative degree.

### 1. Adjectives borrowing their comparison.

All adjectives ending in -*dīcūs*, -*ficūs*, -*lōquūs*, and -*vōlūs*, change the final -ī of the first case of the positive degree which terminates in that vowel, into -*ēn'tiūr* for the masculine, and also feminine gender, of the comparative degree ; and into -*ēn'tiūs*, for the neuter. Again, they, in like manner, form the superlative degree by changing the same -ī into -*ēntis'simūs*, -*ēntis'simū*, -*ēntis'simūm* : as though actually borrowing their comparison from participles in -*dīcēns*, -*ficēns*, -*lōquēns*, and -*vōlēns*. For example, mūnī'ficūs, *munificent*, makes *hic et hæc* mūnī'ficēn'tiūr, *hoc* mūnī'ficēn'tiūs, *more munificent*, mūnī'ficēntis'simūs, mūnī'ficēntis'simū, mūnī'ficēntis'simūm, *most munificent* : and so of adjectives of the other three terminations : but mīrī'ficūs, *wonderful*, has either mīrī'ficēntis'simūs or mīrī'ficis'simūs, *most wonderful*, in the superlative degree ; and perhaps some of the rest are similarly formed.

### 2. Adjectives forming their superlative degree irregularly.

Several adjectives of this class are given in the E'ton text, and these need not therefore be repeated :—we shall add only the four following, and which, in the comparative degree, are regular :—

Adjectives ending in -ēr form the superlative degree from the nominative case singular, masculine gender of the positive,

<i>Positive.</i>	<i>Superlative.</i>
mātūr's, <i>matūre or ripe,</i>	mātūr'rimūs, <i>the ripest or most ripe.</i>
vētūs, <i>old or ancient,</i>	vētēr'rimūs, <i>very old or most ancient.</i>
dēx'tēr, <i>right or on the right hand,</i>	dēx'timūs, <i>the most to the right.</i>
sinis'tēr, <i>left or on the left hand,</i>	sinis'timūs, <i>the most to the left.</i>

With these, some folks (as Válpý) couple cī'tēr, *near*, cī'timūs, *nearest*; and pūs'tērūs, *postern or behind*, pōstrēmūs, *last or most behind*; but cī'timūs and pōstrēmūs we, in note 59, above, formed (though perhaps less properly) from the adverbs or prepositions cīs or cī'trī, *on this side*, and pōst, *after*.

### 3. Adjectives wanting the positive degree.

The adjectives of this class are, by no means, numerous, if we are allowed to call an adverb, or a preposition, a positive degree; which, strictly speaking however, we hardly can. These two adjectives following seem entirely destitute of a positive degree, even in the latitude to which we have just alluded:—

<i>Comparative.</i>	<i>Superlative.</i>
dēt'r'rūr, <i>worse,</i>	dēt'r'rimūs, <i>worst,</i>
š'cīūr vėl š'cīūr, <i>swifter,</i>	š'cīs'simūs, <i>speediest, or swiftest.</i>

The former of these seems indeed to have had dēt'r, or some such like, for the positive degree, but which has long since become obsolete.

### 4. Adjectives wanting the comparative degree.

Of this class the adjectives, which here follow, are those which occur more frequently; but several others might be added:—

<i>Positive.</i>	<i>Superlative.</i>
bē'l'ūs, <i>spruce or fine,</i>	bēllis'simūs, <i>most spruce,</i>
dīvēr'sūs, <i>different,</i>	dīversis'simūs, <i>most different,</i>
fr'dūs, <i>faithful,</i>	fidis'simūs, <i>most faithful,</i>
in'cl'y'tūs, <i>renowned,</i>	incl'y'tis'simūs, <i>most renowned,</i>
invic'tūs, <i>invincible,</i>	invictis'simūs, <i>most invincible,</i>
invīt'ūs, <i>unwilling,</i>	invītis'simūs, <i>most unwilling,</i>
mē'rītūs, <i>deserving,</i>	mēritis'simūs, <i>most deserving,</i>
nū'vūs, <i>new or late,</i>	nūvis'simūs, <i>newest or latest,</i>
nūp'r'ūs, <i>recent,</i>	nūp'r'rimūs, <i>most recent,</i>
pērsuās'ūs, <i>persuaded,</i>	pērsuāsīs'simūs, <i>fully persuaded,</i>
sā'ōēr, <i>holy,</i>	sācēr'rimūs, <i>most holy.</i>

A few of these (just named) are participles rather than adjectives; or, at all events, they are participials, that is, participles used adjectively, without reference to time. Thus, invic'tūs is a participle, if we translate it 'unconquered,' because this meaning is connected with the past; but the same word invīt'ūs is a participial adjective, if we render it 'unwilling,' because, in that sense, it is not confined to the past, present, nor future.

by adding thereto the termination *-rīmūs*: as, of *pū'chēr*, *fair*, is formed *pūlchēr'rīmūs*, *the fairest*.<sup>61</sup>

#### 5. *Adjectives wanting the superlative degree.*

The number of adjectives of this class is exceedingly numerous, if we admit into it all adjectives which are not compared: but in a more limited acceptation, namely, a class of adjectives which have the positive and comparative degrees, but not the superlative, the number is very considerably diminished; embracing only such adjectives as end in *-ā'lis*, *-ī'lis*, and *-bilis*, with most of those in *-ā'nūs*, *-ī'vīs*, and *-īn'quūs*:—to which may be added (in addition to the two given in the E'ton text,) the following:—

<i>Positive.</i>		<i>Comparative.</i>	
ādōlēs'eūs,	<i>young or youthful,</i>	ādōlēscēn'tiūr,	<i>younger,</i>
dīūtūr'nūs,	<i>lasting,</i>	dīūtūr'nīōr,	<i>more lasting,</i>
īn'gēns,	<i>great or huge,</i>	īngēn'tiūr,	<i>more huge,</i>
ōpī'mūs,	<i>fertile or rich,</i>	ōpī'mīōr,	<i>more fertile,</i>
prō'nūs,	<i>prone,</i>	prō'nīōr,	<i>more prone,</i>
sātūr,	<i>full,</i>	sātūr'iōr,	<i>more full.</i>

#### 6. *Adjectives which are found only in the positive degree.*

This class is the most numerous of any, comprising all adjectives and participles of whatever tense, whereunto degrees of comparison are incompatible with the signification: and all adjectives compounded with nouns substantive, and with the verbs *fērō*, *I bear*, and *gērō*, *I carry*, with some others:—also most, if not all, adjectives terminating in *-icūs*, *-īcūs*, *-īmūs*, *-ī'mūs*, *-īnūs*, *-ī'nūs*, *-ī'vūs*, *-ō'rūs*, *-sōnūs*, *-fugūs*, and *-lūn'dūs*: likewise in *-ūl'lūs*, *-ūlūs*, and other endings indicative of diminution; with all participles in *-rūs*, and in *-dūs*. To which add, *āl'mūs*, *gracious*; *dū'bīūs*, *doubtful*; *ēgē'nūs*, *indigent*; *lū'eēr*, *ragged or torn*; *mē'mōr*, *mindful*; *mī'rūs*, *wonderful*; *sōs'pēs*, *safe*; *vū'eūūs*, *empty*; and several besides. But some few of these are found compared in the writings of the earlier Romans, and others of them admit, indeed, of an imperfect comparison with the aid of the adverbs *mā'gīs*, *more*; *vāl'dē*, *very*; and *māxīmē*, *most*. And some adjectives which are regularly compared, and others which are not, do occasionally, in the positive degree, increase or lessen their signification by means of prepositions in composition: as, *prā'dā'rūs*, *very hard*; *pērdī'līgēns*, *very diligent*; *dēpār'eūs*, *very niggard*.

#### 7. *Adjectives which are found only in the comparative degree.*

There are fewer adjectives of this class than of any other: indeed we hardly know of more than these three below:—

*antē'riōr*, *former*, | *sāt'iōr*, *better*, | *sē'quīōr*, *worse*.

Of which, the first seems to be the comparative degree of the adverb *an'tē*, *before*; and the second, that of *sāt* or *sāt'is*, *enough*. In this class, again, some grammarians rank *pū'tiōr* *more eligible or choicer*: but this comparative has *pū'tis*, for its positive, and *pū'tis'simūs* for its superlative degree.

<sup>61</sup> The eleven adjectives mentioned in note 60, above, form their com-

Adjectives ending in *-lis* form the superlative degree according to the General Rule: as, of *ū'tilis, useful*, dative, *ū'tili*, is formed *ū'tilis'simūs*, *most useful*:—except the following, which change *-is* into *-limūs*: as,

Ā'g'lis,	<i>nimble</i> ,	āgil'limūs,	<i>nimblest</i> ,	or <i>most nimble</i> ,
Fā'c'lis,	<i>easy</i> ,	fācil'limūs,	<i>easiest</i> ,	or <i>most easy</i> ,
Grā'c'lis,	<i>slender</i> ,	grācil'limūs,	<i>slendrest</i> ,	or <i>most slender</i> ,
Hū'm'lis,	<i>low</i> ,	hūmil'limūs,	<i>lowest</i> ,	or <i>most low</i> ,
Sī'm'lis,	<i>like</i> ,	sīmil'limūs,	<i>likest</i> ,	or <i>most like</i> . <sup>62</sup>

Likewise, if a vowel come before *-us*, in the nominative case singular, masculine gender, of the positive degree of an adjective, the comparison is generally made by *mā'gīs*, *more*, and *māx'imē*, *most*.<sup>63</sup> as,

P'ūs, *godly*, *dutiful*, or *affectionate*; mā'gīs p'ūs, *more godly*, *more dutiful*, or *more affectionate*; māx'imē p'ūs, *most godly*, *most dutiful*, or *most affectionate*.

## OF A PRONOUN.

A PRONOUN<sup>64</sup> is used instead of a noun, and is declined with number, case, and gender.

parison like *pū'chēr*:—but the compounds of *fē'rō*, *I bear*, and of *gē'rō*, *I carry*, as *lā'nigēr*, *cool-bearing*, *ār'migēr*, *arms-carrying*, admit not of a comparative or superlative degree. *Dēx'tēr*, *right*, and *sinis'tēr*, *left*, with some few others in *-ēr*, (see note 60, above,) deviate from this Rule, in the formation of their superlatives.

<sup>62</sup> To these may be added *imbēc'il'lis*, *weak*; and any compounds of *fū'c'lis* or of *sī'm'lis*: as, *dif'f'c'lis*, *difficult*; *dissī'm'lis*, *dissimilar* or *unlike*; *pērsī'm'lis*, *very similar* or *exceedingly like*.

<sup>63</sup> Although all adjectives ending in *-us* pure may be compared by help of these two adverbs, yet many of them have also their regular degrees of comparison; thus, *strē'nū's*, *strē'nū'ior*, *strē'nū's'simūs*, *strēnuous*.

<sup>64</sup> Pronouns, as the name very clearly indicates, are substitutes for nouns, supplying the place of the latter, and preventing them (as it were) from being too frequently repeated: they have reference, therefore, to some person or thing before mentioned. Pronouns are either Simple or Compound: and they are moreover divided into *Personal*, *Demonstrative*, *Relative*, *Interrogative*, *Possessive*, *Indefinite*, and *Patrial*. The simple pronouns, in Latin, amount to eighteen in number; namely, the fifteen given in the E'ton list, above; with the relative *quī*, *who*, the interrogative, *quis*! *who*, or, *what*? which last, however, some regard

There are fifteen pronouns : ná mely,

Ē'gō, <i>I,</i>	Īp'sē, <i>himself,</i>	Sū'ūs, <i>his,</i>
Tū, <i>thou,</i>	Īs'tē, <i>that,</i>	Nōs'tēr, <i>ours,</i>
Īl'ē, <i>he,</i>	Hīc, <i>this,</i>	Vēs'tēr, <i>yours,</i>
Īs, <i>he,</i>	Mē'ūs, <i>mine,</i>	Nōs'trās, <i>of our country.</i>
Sū'ī, <i>of himself,</i>	Tū'ūs, <i>thine,</i>	Vēs'trās, <i>of your country.</i>

To these may be added their compounds, ē'gōmēt, *I myself,* tū'tē, *thou thyself,* ī'dēm, *the same* ; also the relative quī, *who,* or icht ; and cū'jās, *of what country.*

## DECLENSION OF PRONOUNS.

Ē'gō, tū, sū'ī,<sup>65</sup> are pronouns substantive, and are thus declined :—

as a compound of quī with is ; and the pátrial, cū'jās, *of what country.* Of these, ē'gō, *I,* tū, *thou,* (or *you* by courtesy,) and sū'ī, *of himself, of herself, of itself, or of themselves,* are substantives of all genders :—the remaining fifteen are adjectives. But of these simple adjective pronouns, several are assumed substantively : as, Īl'ē, in the masculine gender, *he* ; Īl'ū, in the feminine gender, *she* ; Īl'ūd, in the neuter gender, *it*. In like manner are hīc, hēc, hūc, *this,* īs'tē, īs'tū, īs'tūd, *that,* and īn, ē'ū, īd, *he, she, it,* used ; and more rarely, Īp'sē, Īp'sū, Īp'sūm, *himself, herself, itself* ; also, the relative, quī, *who* ; and some few others. Again, the pronouns ē'gō, *I,* and tū, *thou or you,* with their plurals nōs, *we,* and vūs, *ye or you,* are termed primitives, because from them are derived the possessives mē'ūs, *mine,* tū'ūs, *thine,* nōs'tēr, *ours,* vēs'tēr, *yours* :—sū'ī, *of himself,* is also a primitive pronoun, the possessive sū'ūs, *his own, her own, its own, or their own,* being derived from it. The last, namely sū'ī, and its derivative sū'ūs, are styled reflex, because, pointing always reflectively to the chief noun preceding them, they are in a manner reciprocals of one another. With ē'gō, tū, and sū'ī, through their several cases, are often found the like cases of Īp'sē, Īp'sū, Īp'sūm, agreeing in gender and in number, with the person understood in those primitive and simple pronouns.

<sup>65</sup> These three pronouns take -mēt, after them, in all their cases, whenever a speaker, or writer, intends to mark more than ordinary emphasis : and, in the nominative case (singular) of tū, the syllable -tē- is often inserted between the pronoun and the adjunctive, -mēt :—thus, ī'dī ē'gōmēt, *I, my own self, saw* ; fēcīs'sēs tū'tēmēt, *thou, thy own self, wouldst have done (it)*. In so far, however, as regards the second person, tū'tū is oftener used, perhaps, than tū'tēmēt. In the accusative singular, tē is sometimes doubled ; as tē'tē, *thy identical self* ; and in like manner, both in a singular and plural sense, we frequently meet with ē'sē, *him very self or them own selves*. Finally, in the ablative case, both singular and plural, these three pronouns, in common with the relative, are followed by the preposition cū in composition : as

SINGULAR.			PLURAL.		
N.	Ē'gū,	I,	N.	Nōs,	we,
G.	Mē'i,	of me,	G.	Nōs'trūm, vėl -ī, <sup>67</sup>	of us,
D.	Mī'hī, <sup>66</sup>	to me,	D.	Nō'bīs,	to us,
A.	Mē,	me,	A.	Nōs,	us,
V.	—	—	V.	—	—
A.	Mē,	from me.	A.	Nō'bīs,	from us.

SINGULAR.			PLURAL.		
N.	Tū,	thou,	N.	Vōs,	ye or you,
G.	Tū'i,	of thee,	G.	Vēs'trūm, vėl ī,	of you,
D.	Tī'bī,	to thee,	D.	Vō'bīs,	to you,
A.	Tē,	thee,	A.	Vōs,	you,
V.	Tū,	O thou,	V.	Vōs,	O ye or you,
A.	Tē,	with thee.	A.	Vō'bīs,	with you.

Sū'i, of himself, of herself, of itself, of themselves, has no nominative or vocative case, and is thus declined :—

## SINGULAR and PLURAL.

N.	—	} herself, itself, themselves.
G.	Sū'i,	
D.	Sī'bī,	
A.	Sē,	
V.	—	
A.	Sē,	by himself.

Il'ě, he, il'lā, she, and īstě, that, are thus declined :—

	SINGULAR.		
	Másculine.	Féminine.	Neúter.
N.	Il'ě,	il'lā.	il'lūd,
G.	Il'lūs, vėl il'lūs,	of all genders,	
D.	Il'lī,	of all genders,	

mē'cūm, with me ; sē'cūm, with or by himself or themselves ; vōbīs'cūm, with you.

<sup>66</sup> The dative mī'hī, to me, is often contracted by the poets, and sometimes by the prose writers, into mī ; like nī'hīl, nothing, into nil, nought.

<sup>67</sup> The genitive plural of ē'gū, was originally nōstrū'rūm, when the person alluded to was masculine ; and nōstrā'rūm, when that person was of the feminine gender. But in process of time, this genitive became nōstrūm, by syncope : and occasionally nōstrī.

A.	Ī'lūm,	ī'lām,	ī'lūd,
V.	—	—	—
A.	Ī'lō,	ī'lā,	ī'lō.

## PLURAL.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
N.	Ī'lī, <sup>es</sup>	ī'lā,	ī'lā,
G.	Īlō'rūm,	īlā'rūm,	īlō'rūm,
D.	Ī'līs, of all genders,		
A.	Ī'lōs,	ī'lās,	ī'lā,
V.	—	—	—
A.	Ī'līs, of all genders.		

In like manner, also, is declined *īp'sē*, *he himself*; except, that the nominative and accusative cases, singular, have *pī'sūm* in the neuter gender.

*Is, he, she, or that, and qui, who*, are thus declined :—

## SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N.	Īs,	ē'ā,	īd,
G.	Ē'jūs, of all genders,		
D.	Ē'ī, of all genders,		
A.	Ē'jup,	ē'am,	īd,
V.	—	—	—
A.	Ē'ō,	ē'ā,	ē'ō.

## PLURAL.

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N.	Īī,	ē'ā,	ē'ā,
G.	Īō'rūm,	ēā'rūm,	ēō'rūm,
D.	Īīs vel ē'īs vel ēīs vel īs, <sup>o</sup>		
A.	Ē'ōs,	ē'ās,	ē'ā,
V.	—	—	—
A.	Īīs vel ē'īs vel ēīs vel īs.		

In like manner also is declined its compound *īdēm*, *the same*; as, *Nominative*, *īdēm*, *ēādēm*, *īdēm*; *Genitive*, *ējūs'dēm*; *Dative*, *ēī'dēm*, &c.<sup>7</sup>

<sup>6</sup> For *ī'lī*, and *ī'līs*, we sometimes meet with *ō'lī*, and *ō'līs*, agreeably to the more ancient mode of spelling. Like those cases of *ī'lē* were the dative and ablative cases singular of *līc*, *is*, and *quī* :—namely, *hoīc*, *ē'ōī*, and *quōī*, for the masculine and neuter genders, and *haīc*, *ē'āī*, and *quāī*, for the feminine gender. The adverb *ē'c'ē*, or rather a fragment of that adverb, enters into composition with *īl'ē* in the masculine and feminine genders of the accusative case both in the singular and plural number :—as, *ē'l'ūm*, *ē'lūm*, *ē'lōs*, *ē'lās*.

<sup>7</sup> With the adverb *ē'c'ē*, the pronoun *is* enters into composition exactly in the same way, and to the same extent as *ī'lē* : hence we have *ē'c'ūm*, *ē'cūm*, *ē'cōs*, and *ē'cās*, but nothing further.

<sup>8</sup> This pronoun is very evidently a compound of *is*, with the adjective syllable *-dēm*, contracted by syncope into *īdēm* for the masculine, and *īdēm* for the neuter gender. In the accusative case singular and genitive case plural it has *ēūn'dēm*, *ēān'dēm*, and *ēōrūn'dēm*, *ēārūn'dēm*, the letter *m* being changed into *n* for the sake of the sound.



## SINGULAR.

	Másculine.	Féminine.	Neúter.
N.	Qui,	quē,	quōd,
G.	Cū'jūs, <i>of all genders,</i>		
D.	Cui, <i>of all genders,</i>		
A.	Quēm,	quām,	quōd,
V.	_____	_____	_____
A.	{ Quō, quā, quō, vèl quī, <i>of all genders.</i> <sup>71</sup>		

## PLURAL.

	Másculine.	Féminine.	Neúter.
N.	Qui,	quē,	quē,
G.	Quō'rūm,	quā'rūm,	quō'rūm,
D.	Qui'būs vèl quē'is vèl quē'is vèl	quē'is vèl quē'is vèl	quē'is,
A.	Quōs	quās,	quē,
V.	_____	_____	_____
A.	Qui'būs vèl quē'is vèl quē'is vèl quē'is.		

In like mánnér álsó are declined its cōmpounds,<sup>72</sup> qui'dām, *a cértain one*; qui'vīs, qui'libēt, *ány one you please*; quicūn'quē, *whosoéver*.

Quīs, quē, quīd or quōd, *who?* or *what?* is declined like quī, *who*:—as are álsó *áliquīs*, and óther cōmpounds of *quīs*:<sup>73</sup> these for the most part make the féminine gēnder of the nóminative case síngular, and the neúter of the nóminative and accúsative cáses plúral, in *-quā*.<sup>74</sup>

<sup>71</sup> Although the áblative *quē* occurs of all gēders, yet it is úsed óftener, perháps, in the neúter than in éither the másculine or féminine gēnder. In both the síngular, and plúral númer, the rēlative, whén-éver it is góverned by the préposition *cūm* expréssed, may be fóllowed or préceded by that word at óption: thus we may say, *cūm quō, cūm quībūs* or *quō'cūm, quā'cūm, quī'cūm, quībūs'cūm*; but the láttér form is more élegant.

<sup>72</sup> In évery cōmpound (withóut excéption) of the rēlative prónoun quī, *who*, the rēlative stands first:—but in thosé of the interrógative quīs, *who* or *what?* the interrógative is sómetimes first and sómetimes last.

<sup>73</sup> *Quīs'quām* has óften *quō'quām*, for *quīd'quām*, in the neúter gēnder; and *quēn'quām*, for *quēm-quām*, in the accúsative síngular, másculine gēnder: but the féminine *quām'quām* is not found. The cōmpounds of *quī*, álsó change *m* into *n* bēfóre *d*: thus we óften find *quēn'dām, quān'dām, quō'rūn'dām, quārūn'dām, &c.* for *quēm'dām, quām'dām, quō'rūm'dām, quārūm'dām, &c.*

<sup>74</sup> This óbservátion applies ónly to such cōmpounds of *quīs*, as térm-

Quis'quis, *whosoever*, is thus declined:—

	Másculine.	Féminine.	Neúter.
N.	Quis'quis,	_____	quid'quid vèl quic'quid.
G.	_____	_____	_____
D.	_____	_____	_____
A.	_____	_____	quid'quid vèl quic'quid,
V.	_____	_____	_____
A.	Quo'quō,	quā'quā,	quō'quō.

*Mē'ūs, tū'ūs, sū'ūs*, are declined like *bō'nūs*, excépt only that *mē'ūs* makes *mī'*<sup>75</sup> in the vócativè case síngular, másculine; and *tū'ūs, sū'ūs*, with mány óther prónouns, have no vócativè case.<sup>76</sup>

*Nōs'trūs, rēs'trūs*, and *cū'jūs*, are declined, Nóminative, *nōs'trūs*, Génitive, *nōstrā'tis*, like *fē'līx*.<sup>77</sup>

## OF A VERB.

A VERB is the chief word in évery sántence, and exprésces éither the *action* or *being* of a thing.

nate in that prónoun: for those which begin with it, as *quis'nūm*, have *quō* and not *quā*.

<sup>75</sup> To the áblativè case síngular, féminine géndér (and sómetimes, too, though rárely, in the másculine géndér,) of *mē'ūs, tū'ūs, sū'ūs, nōs'tēr*, and *vēs'tēr*, is ádded (for the sake of émphásis) the termination *-plē*:—as, *mēāp'lē, tūāp'lē, sūāp'lē, nōstrāp'lē, rēstrāp'lē*: álsò, *mēāp'lē, tūāp'lē*, &c. but séldom.

<sup>76</sup> All nouns and prónouns with which the vócativè *tū* cénnot be cúpled, so as to make sènsè, that is, all nouns and prónouns which cánnot be rátionally áddressèd, "*O thou*," seém, of nécessity, to want the vócativè case:—as, *nē'mō, nobody, nū'lūs, no one, quōt, how mány, ē'gō, I, sū'ī, of himsélf, hīc, this one*.

<sup>77</sup> It may be remárked, that to *hīc*, and ány of its cáses énding in *c* or in *s*, there is óften ádded the síllablé *-cē*; as, *hīc'cē, hōc'cē, hū'jūs'cē, hīs'cē*: and óccasionally *-cīnē*, to ány case énding in *c*. This prónoun is álsò compóundèd with *ī'lē* and with *ī's'lē*; as, *ī'l'īc, ī'l'āc, ī'l'īc, and, ī's'l'īc, ī's'l'āc, ī's'l'īc, vèl ī's'l'āc*. This last is fréquently wríttén withóut the *h*. And with the génitive *hū'jūs*, and líkewise with *ē'jūs* and *cū'jūs*, is óftentimes réad the génitive of *mō'dūs*, ádjúnc'tivèly: as, *hū'jūs'mōdī, on this wíse or of this mánnér*: *ē'jūs'mōdī, of that mánnér*; *cū'jūs'mōdī, of which sort*, or, interrógativèly, *of what mánnér or on what wíse?* And as *hū'jūs* takes *-cē* áfter it, (as has béen séid ábóvè) so *ē'jūs* and *cū'jūs* have sómetimes the sáme ádjúnc'tivè: as, *ē'jūs'cē, of*

Of VERBS there are two Voices:—

- I. The Active, ending in -ō; as ā'mō, *I love*.
- II. The Passive, ending in -ōr; as ā'mōr, *I am loved*.

Of Verbs ending in -ō, some are actives transitive: as, vīn'cō, *I conquer*; and these, simply by changing ō into -ōr, become verbs passive; as, vīn'cōr, *I am conquered*. Some are named neuters, and intransitives; as, gaū'dēō, *I am glad*: and these are never made passives.

Some verbs ending in -ōr, are called deponents,—and have an active signification:—as, lō'quōr, *I speak*. And some few are neuters:—as, glō'rīōr, *I boast*.<sup>7a</sup>

*Note I.* That verbs neuter ending in -ōr, and verbs deponent, are declined like verbs passive,—but with gerunds and supines like verbs active.

II. A verb is called transitive when the action passes on to the noun following:—as, vīn'cō tē, *I conquer thee*; vēnērōr Dēūm, *I worship God*.

III. A verb is called intransitive, or neuter, when the action does not pass on, or require a following noun: as, cūr'rō, *I run*; glō'rīōr, *I boast*.

IV. Verbs that have different persons are called verbs personal:—as, ē'gō ā'mō, *I love*; tū ā'mās, *thou lovest*.

And such as have not different persons are called verbs impersonal:—as, tā'dēt, *it irks*; ōpōr'tēt, *it behoves*.

that, pointingly: cūjūs'cē, *of whose*: or *of what*? Between the genitive singular also of those pronouns, and that of mō'dūs, this fragment of zē'cē is often introduced: as, hājūscē'mōdī, *of this very sort*.

<sup>7a</sup> *Incēptive Verbs* are such as indicate that a beginning has been made, and they are formed from the second person singular of the present of the indicative of some simple verb of kindred meaning, by the addition of -cō:—hence they all end in -cō; as cālēs'cō, *I wax hot*, from cāl'lēō, *I am hot*.

*Frequentative Verbs* are such as imply frequency or repetition of that which is the subject of the verb:—as, clām'tō, *I exclaim frequently*, from clām'ō, *I exclaim*; cūr'sō and cūr'sitō, *I run often*, from cūr'rō, *I run*; jāc'tō and jāc'titō, *I sing often*, from jāc'cō, *I cast*. All frequentative verbs in -itō are formed from verbs of the first conjugation, by changing the final -ū of the last supine into -itō.

*Desiderative Verbs* express some wish or desire,—and are all of the fourth conjugation; being formed by the conversion of -ū of the last supine of verbs into -i'rīō; as, cūs'i'rīō, *I desire to eat*, from cūs'ū, *to be eaten*.

## OF MOODS.

THERE are five moods; the indicative, the impérative, the potential, the subjúctive, and the infinitive.

The indicative mood either declares a thing positively, as *ěgō, ā'mō, I love*; else it asks a question, as *ā'mās tū? Dost thou love?*

The impérative mood commands or entreáts: as, *vě'nī hūc, come hither*; *pār'cě mī'hī, spare me*.

It is also known in English by the sign *let*; as *ěā'miūs, let us go*.

The potential mood implies "*poter*" or "*duty*;" and in English is commonly known by these signs, *may, can, might, would, could, should, or ought*:—as, *ā'mēm, I may love*; *āmā'vī'sēm, I might have loved*; and the like.

The subjúctive mood in Latin differs from the potential, only in that it is subjoined to another verb going before it in the same sentence; and has always some conjunction, or indefinite word, joined to it: as, *ě'rām mī'sēr cūm āmārēm, I was miserable when I loved*, that is, *when I was-in-love*; *ně'scīō quā'lis sīt, I know not what sort of man he is*.

The infinitive mood hath neither number, person, nor nominative case; and is (commonly) known by the sign *to*; as, *āmārě, to love*.

## OF GERUNDS AND SUPINES.

VERBS have three gerunds, ending in *-dī, -dō, -dūm*, and which have an active signification:—as, *āmān'dī, of loving*; *āmān'dō, in loving*; *āmān'dūm, loving*.

The Supines of verbs are two:—

The one ending in *-ūm*, which signifies actively:—as, *ěō āmā'tūm, I go to love*.

The other ending in *-ū*, and having for the most part a passive signification:—as, *diffīcīlis āmā'tū, hard or difficult to be loved*.

## OF THE TENSES OF VERBS.

IN VERBS there are five tenses, or times, expressing an action or affirmation: viz. the present, the preterimperfect, the preterperfect, the preterpluperfect, and the future.

I. The présent tense speaks of a thing présent, or now doing :—*as, ä'mō, I love or am loving.*

II. The preterimperfect tense speaks of a thing which was doing at some time past, and not then terminated or ended : *as, ämā'bām, I did love or was loving.*

III. The preterperfect tense speaks of a thing already done and past :—*as, ämā'vī, I loved or have loved.*

IV. The preterpluperfect tense refers to a thing done at some time past, and terminated or ended before something else spoken of :—*as, ämā'vērām äntē tūnc tēm'pōris, I had loved before that time.*

V. The future tense speaks of a thing to be done hereafter : *as, ämā'bō, I shall love ; ämā'bīs, thou wilt love.*

## OF NUMBERS AND PERSONS.

VERBS have two numbers, the singular and the plural : and three persons in each number ;—*as,*

SINGULAR.		PLURAL.	
Ė'gō ä'mō,	<i>I love,</i>	Nōs ämā'mūs,	<i>we love,</i>
Tū ä'mās,	<i>thou lovest,</i>	Vōs ämā'tīs,	<i>ye love,</i>
Ė'lē ä'māt,	<i>he loves,</i>	Ė'lī ä'mānt,	<i>they love.</i>

*Note.* All nouns are of the third person, except *Ė'gō, I, nōs, we, tū, thou or you, and vōs, you or ye* : but nouns of the vocative case are properly of the second person, because *tū* or *vōs* (according as the noun is singular or plural,) must necessarily be understood.

## OF THE VERB, ĖS'SĖ, TO BE.

BEFORE other verbs can be declined, it is necessary to learn the verb *Ės'sĖ, to be* ; which is varied as follows :—

*Sūm, Ės, fū'ī, Ės'sĖ, fūtūrūs, to be.*

### INDICATIVE MOOD.

#### 1. Présent Tense.—*am.*

<i>Singular.</i>	{ <i>Sūm,</i>	<i>I am,</i>
	{ <i>Ės,</i>	<i>thou art,</i>
	{ <i>Ėst,</i>	<i>he is,</i>

<i>Plúral.</i>	$\left\{ \begin{array}{l} \text{sŭ'mŭs,} \\ \text{ēs'tis,} \\ \text{sŭnt,} \end{array} \right.$	<i>we are,</i> <i>ye are,</i> <i>they are.</i>
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2. Preterimperfect Tense.—*was.*

<i>Singular.</i>	$\left\{ \begin{array}{l} \text{Ē'rām,} \\ \text{ē'rās,} \\ \text{ē'rāt,} \end{array} \right.$	<i>I was,</i> <i>thou wast,</i> <i>he was,</i>
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<i>Plúral.</i>	$\left\{ \begin{array}{l} \text{ērā'mŭs,} \\ \text{ērā'tis,} \\ \text{ērānt,} \end{array} \right.$	<i>we were,</i> <i>ye were,</i> <i>they were.</i>
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3. Preterperfect Tense.—*have.*

<i>Singular.</i>	$\left\{ \begin{array}{l} \text{Fŭ'ī,} \\ \text{fŭis'tī,} \\ \text{fŭ'īt,} \end{array} \right.$	<i>I have been,</i> <i>thou hast been,</i> <i>he has been,</i>
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<i>Plúral.</i>	$\left\{ \begin{array}{l} \text{fŭ'īmŭs,} \\ \text{fŭis'tis,} \\ \text{fŭērŭnt} \text{ } \text{et} \text{ } \text{fŭērē;} \end{array} \right.$	<i>we have been,</i> <i>ye have been,</i> <i>they have been.</i>
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4. Preterpluperfect Tense.—*had.*

<i>Singular.</i>	$\left\{ \begin{array}{l} \text{Fŭ'ērām,} \\ \text{fŭ'ērās,} \\ \text{fŭ'ērāt,} \end{array} \right.$	<i>I had been,</i> <i>thou hadst been,</i> <i>he had been,</i>
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<i>Plúral.</i>	$\left\{ \begin{array}{l} \text{fŭērā'mŭs,} \\ \text{fŭērā'tis,} \\ \text{fŭ'ērānt,} \end{array} \right.$	<i>we had been,</i> <i>ye had been,</i> <i>they had been.</i>
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5. Future Tense.—*shall or will.*

<i>Singular.</i>	$\left\{ \begin{array}{l} \text{Ē'rō,} \\ \text{ē'rīs,} \\ \text{ē'rīt,} \end{array} \right.$	<i>I shall be,<sup>78</sup></i> <i>thou wilt be,</i> <i>he will be,</i>
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<sup>78</sup> Though the sign of the future tense be "*shall or will*," yet the former is generally used with the first person only; the latter, with the second and third persons: for the expression "*I will be*," means rather, "*I am willing to be*," than "*I shall be*;" and in like manner, by "*you shall be*," we rightly understand "*you will be compelled to be*." Yet many speakers confound "*shall*" and "*will*" with each other, and this not unfrequently to the utter perversion of the sense. But there are instances in which, with the first person, "*will*" is preferable to "*shall*;" and others in which, with the second and third persons, "*shall*" is more eligible than "*will*."

<i>Plúral.</i>	{ ĕ'rimŭs, ĕ'ritŭs, ĕ'runt,	<i>we shall be, ye will be, they will be.</i>
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## IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

<i>Singular.</i>	{ Sis, ĕs, ĕs'tŭ, sīt, ĕs'tŭ,	<i>be thou, let him be,</i>
<i>Plúral.</i>	{ sī'mŭs, sī'tŭs, ĕs'tĕ, ĕstŏ'tĕ, sīnt, sūn'tŭ,	<i>let us be, be ye, let them be.</i>

## POTENTIAL MOOD.

1. Présent Tense.—*may, can, or should.*

<i>Singular.</i>	{ Sīm, sīs, sīt,	<i>I may be,<sup>79</sup> thou máyest be, he may be,</i>
<i>Plúral.</i>	{ sī'mŭs, sī'tŭs, sīnt,	<i>we may be, ye may be, they may be,</i>

2. Preterimperfect Tense.—*might or could.*

<i>Singular.</i>	{ Ēs'sēm, vĕl fŏrēm, ĕs'sēs, vĕl fŏrēs, ĕs'sēt, vĕl fŏrēt,	<i>I might be, thou mightest be, he might be.</i>
<i>Plúral.</i>	{ ĕssē'mŭs, vĕl fŏrē'mŭs, ĕssē'tŭs, vĕl fŏrē'tŭs, ĕs'sēnt, vĕl fŏrēnt,	<i>we might be, ye might be, they might be.</i>

3. Preterpérfect Tense.—*may or should have.*

<i>Singular.</i>	{ Fŭ'ērīm, fŭ'ērīs, fŭ'ērīt,	<i>I may have been, thou máyest have been, he may have been,</i>
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<sup>79</sup> Here, want of room prevents us from giving with the séveral pérsóns of the different ténse, all the signs belonging to those ténse; but cômmon sense will suggest, that they may (and ought to) be taken with each pérsón, singular and plúral:—thus, for the présent tense of the potential mood, *I may, can, or should be. thou máyest, canst, or shoulddest be; he may, can, or should be; and so forth*: again, for the preterimperfect, *I might or could be; thou mightest or coulddest be; he might or could be; and so on.*

<i>Plúral.</i>	{ fűěřiműs, fűěřitűs, fűěřint,	<i>we may have been, ye may have been, they may have been.</i>
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4. Preterplúperfect Tense.—*might or would have.*

<i>Singular.</i>	{ Fűis'sēm, fűis'sēs, fűis'sēt,	<i>I might have been, thou mightest have been, he might have been,</i>
<i>Plúral.</i>	{ fűissē'műs, fűissē'tűs, fűis'sēt,	<i>we might have been, ye might have been, they might have been.</i>

5. Fúture Tense.—*shall or will have.*

<i>Singular.</i>	{ Fű'ěrő, fű'ěrűs, fű'ěrűt,	<i>I shall have been, thou wilt have been, he will have been,</i>
<i>Plúral.</i>	{ fűěrű'műs, fűěrű'tűs, fű'ěrűt,	<i>we shall have been, ye will have been, they will have been.</i>

The Subjunctive Mood is declined like the Poténtial.

## INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Ēs'sě, *to be.*

Preterpérfect and Preterplúperfect Tense.

Fűis'sě, *to have been.*

Fúture Tense.

Fűrě věl Fűtű'rűm ěs'sě, *to be about to be.*

Párticiple of the fúture in -rűs.

Fűtű'rűs, *about to be.*

## DECLENSION OF VERBS REGULAR.

VERBS have four conjugátions, both in the áctive and pássive voice.

The first conjugátion of Verbs áctive hath a long befóre -rě of the infinitive mood ; as *ămā'rě, to love.*



The second conjugation hath *e* long before *-rě* of the infinitive mood ; as mōnērě, *to advise*.

The third conjugation hath *e* short before *-rě* of the infinitive mood ; as rěgērě, *to rule*.

The fourth conjugation hath *i* long before *-rě* of the infinitive mood ; as aūdīrě, *to hear*.

VERBS ACTIVE in *-ō* are declined after these examples.

1. Ā'mō, ā'mās, āmā'vī, āmā'rě, āmān'dī, āmān'dō, āmān'dūm, āmā'tūm, āmā'tū, ā'māns, āmātūrūs, *to love*.

2. Mōnēō, mōnēs, mōnūī, mōnērě, mōnēn'dī, mōnēn'dō, mōnēn'dūm, mōnītūm, mōnītū, mōnēns, mōnītūrūs, *to advise*.

3. Rěgō, rěgis, rěxī, rěgērě, rěgēn'dī, rěgēn'dō, rěgēn'dūm, rēc'tūm, rēc'tū, rěgēns, rēc'tūrūs, *to rule*.

4. Aūdīō, aūdīs, aūdī'vī, aūdī'rě, aūdīēn'dī, aūdīēn'dō, aūdīēn'dūm, aūdītūm, aūdītū, aūdīēns, aūdītūrūs, *to hear*.

FIRST CONJUGATION.—Ā'mō, *I love*.

#### INDICATIVE MOOD.

1. Present Tense.—*I do love or am loving.*

Singular.	{ Ā'-mō,	<i>I love,</i>
	{ ā'-mās,	<i>thou lovest,</i>
	{ ā'-māt,	<i>he loves,</i>
Plural.	{ ā-mā'mūs,	<i>we love,</i>
	{ ā-mā'tīs,	<i>ye love,</i>
	{ ā'-mānt,	<i>they love.</i>

2. Preterimperfect Tense.—*I was loving or did love.*

Singular.	{ Ā-mā'bām,	<i>I did love,</i>
	{ ā-mā'bās,	<i>thou didst love,</i>
	{ ā-mā'bāt,	<i>he did love,</i>
Plural.	{ ā-mābā'mūs,	<i>we did love,</i>
	{ ā-mābā'tīs,	<i>ye did love,</i>
	{ ā-mā'bānt,	<i>they did love.</i>

3. Preterperfect Tense.—*I loved or have loved.*

Singular.	{ Āmā'-vī,	<i>I loved,</i>
	{ āmā-vīs'tī,	<i>thou lovedst,</i>
	{ āmā'-vīt,	<i>he loved,</i>

<i>Plural.</i>	{	ămă'-vîmûs,	<i>we loved,</i>
	{	ămă'-vîs'tîs,	<i>ye loved,</i>
	{	ămă'-vê'rûnt vèl -vêrě,	<i>they loved.</i>

4. Preterpluperfect Tense.—*I had loved.*

<i>Singular.</i>	{	Ămă'-vērām,	<i>I had loved,</i>
	{	ămă'-vērās,	<i>thou hadst loved,</i>
	{	ămă'-vērăt,	<i>he had loved,</i>
<i>Plural.</i>	{	ămă'-vērā'mûs,	<i>we had loved,</i>
	{	ămă'-vērā'tîs,	<i>ye had loved,</i>
	{	ămă'-vērânt,	<i>they had loved.</i>

5. Future Tense.—*I shall or will love.*

<i>Singular.</i>	{	Ă-mă'bŭ,	<i>I shall love,</i>
	{	ă-mă'bîs,	<i>thou wilt love,</i>
	{	ă-mă'bît.	<i>he will love,</i>
<i>Plural.</i>	{	ă-mă'bîmûs,	<i>we shall love</i>
	{	ă-mă'bîtîs,	<i>ye will love,</i>
	{	ă-mă'bînt,	<i>they will love.</i>

## IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

<i>Singular.</i>	{	Ă'-mă, ă-mă'tŭ,	<i>love thou,</i>
	{	ă'-mêt, ă-mă'tŭ,	<i>let him or her love,</i>
<i>Plural.</i>	{	ă-mě'mûs,	<i>let us love,</i>
	{	ă-mă'tě, ă-mătŭ'tě,	<i>love ye,</i>
	{	ă'-mënt, ă-măn'tŭ,	<i>let them love.</i>

## POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would.*

<i>Singular.</i>	{	Ă'-mēm.	<i>I may love,</i>
	{	ă-mēs,	<i>thou mayest love,</i>
	{	ă'-mêt,	<i>he may love,</i>
<i>Plural.</i>	{	ă-mě'mûs.	<i>we may love.</i>
	{	ă-mě'tîs.	<i>ye may love,</i>
	{	ă'-mënt,	<i>they may love.</i>

2. Preterimperfect Tense.—*might, could.*

<i>Singular.</i>	{	Ă-mă'rēm,	<i>I might love,</i>
	{	ă-mă'rēs,	<i>thou mightest love.</i>
	{	ă-mă'rêt,	<i>he might love,</i>

<i>Plúral.</i>	{	ă-măř' mŭs,	<i>we might love,</i>
		ă-măř' tŭs,	<i>ye might love,</i>
		ă-mă' řent,	<i>they might love.</i>

3. Preterpérfect Tense.—*may have, should have.*

<i>Singular.</i>	{	Ămă'-vėřim,	<i>I may have loved,</i>
		ămă'-vėřis,	<i>thou máyest have loved,</i>
		ămă'-vėřit,	<i>he may have loved,</i>
<i>Plúral.</i>	{	Ămă'-vėřimŭs,	<i>we may have loved,</i>
		ămă'-vėřitŭs,	<i>ye may have loved,</i>
		ămă'-vėřint,	<i>they may have loved.</i>

4. Preterplúperfect Tense.—*might have, would have.*

<i>Singular.</i>	{	Ămă'-vŭs'sēm,	<i>I might have loved,</i>
		ămă'-vŭs'sēs,	<i>thou mightest have loved,</i>
		ămă'-vŭs'sēt,	<i>he might have loved,</i>
<i>Plúral.</i>	{	ămă'-vŭs'sēmŭs,	<i>we might have loved,</i>
		ămă'-vŭs'sētŭs,	<i>ye might have loved,</i>
		ămă'-vŭs'sēnt,	<i>they might have loved.</i>

5. Fúture Tense.—*shall or will have.*

<i>Singular.</i>	{	Ămă'-vėřŏ,	<i>I shall have loved,</i>
		ămă'-vėřis,	<i>thou wilt have loved,</i>
		ămă'-vėřit,	<i>he will have loved,</i>
<i>Plúral.</i>	{	ămă'-vėřimŭs,	<i>we shall have loved,</i>
		ămă'-vėřitŭs,	<i>ye will have loved,</i>
		ămă'-vėřint,	<i>they will have loved.</i>

The Subjúnctive Mood is declined like the Poténtial.

# INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Ă-mă' řě, *to love.*

Preterpérfect and Preterplúperfect Tense.

Ămă'-vŭs'sě, *to have loved.*

Fúture Tense.

Ămă'-tŭ'rŭm ěs'sě, *to be about to love.*

## GERUNDS.

A-mān'dī,	<i>of loving,</i>
ā-mān'dō,	<i>in loving,</i>
ā-mān'dūm,	<i>loving.</i>

## SUPINES.

Āmā'-tūm, *to love.*    Āmā'-tū, *to be loved.*

## PARTICIPLES.

*Présent,* Ā-māns, *loving.*  
*Future,* Āmā-tū-rūs, *about to love.*

*Observation.* In VERBS several tenses are formed of the preterperfect tense of the Indicative Mood: as, of *āmā'-rē*, are formed:—

1. The pluperfect of the same mood, . . . *āmā'-vērām*,
2. The perfect of the potential mood, . . . *āmā'-vērīm*,
3. The pluperfect of the same mood, . . . *āmā'-vis'sēm*,
4. The future tense of the same mood, . . . *āmā'-vērō*,
5. The préterite of the infinitive mood, . . . *āmā'-vis'sē*.<sup>80</sup>

SECOND CONJUGATION.—Mō'něŭ, *I advise.*

## INDICATIVE MOOD.

1. *Présent Tense.*—*I do advise or am advising.*

<i>Singular.</i>	{ Mō'-něŭ,	<i>I advise,</i>
	{ mō'-nēs,	<i>thou advisest,</i>
	{ mō'-nēt,	<i>he or she advises,</i>
<i>Plural.</i>	{ mō'-ně'mūs,	<i>we advise,</i>
	{ mō'-ně'tīs,	<i>ye advise,</i>
	{ mō'-nēnt,	<i>they advise.</i>

2. *Preterimperfect Tense.*—*I did advise or was advising.*

<i>Singular.</i>	{ Mō'-ně'bām,	<i>I did advise,</i>
	{ mō'-ně'bās,	<i>thou didst advise,</i>
	{ mō'-ně'bāt,	<i>he did advise,</i>

<sup>80</sup> From -ŕ of the présent, come -bām, -bēs, -ām, -ēm and -ns: from -ām are derived -ū and -rūs: from -rē, comes -rēm, and -ā, -ē, -ē, or -ī of the second person singular of the impérative. The gerund takes its rise from -ns.

<i>Plúral.</i>	{ mŭ-nēbā'mŭs, mŭ-nēbā'tis, mŭ-nē'bānt,	<i>we did advise, ye did advise, they did advise.</i>
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3. Preterpérfect Tense.—*I advised or have advised.*

<i>Singular.</i>	{ Mŏnŭ-ī, mŏnŭ-īs tī, mŏnŭ-īt,	<i>I advised, thou advisedst, he advised,</i>
<i>Plúral.</i>	{ mŏnŭ'-īmŭs, mŏnŭ-īs'tis, mŏnŭ-ērŭnt vèl -ērě,	<i>we advised, ye advised, they advised.</i>

4. Preterplúperfect Tense.—*I had advised.*

<i>Singular.</i>	{ Mŏnŭ'-ērām, mŏnŭ'-ērās, mŏnŭ'-ērāt,	<i>I had advised, thou hadst advised, he had advised,</i>
<i>Plúral.</i>	{ mŏnŭ-ērā'mŭs, mŏnŭ-ērā'tis, mŏnŭ'-ērānt,	<i>we had advised, ye had advised, they had advised.</i>

5. Future Tense.—*I shall or will advise.*

<i>Singular.</i>	{ Mŭ-nē'bŏ, mŭ-nē'bīs, mŭ-nē'bīt,	<i>I shall advise, thou wilt advise, he will advise,</i>
<i>Plúral.</i>	{ mŭ-nē'bīmŭs, mŭ-nē'bītis, mŭ-nē'bŭnt,	<i>we shall advise, ye will advise, they will advise.</i>

## IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

<i>Singular.</i>	{ Mŏ-nē, mŭ-nē'tŏ, mŏ-nēāt, mŭ-nē'tŏ,	<i>advise thou, let him advise,</i>
<i>Plúral.</i>	{ mŭ-nēā'mŭs, mŭ-nē'tě, mŭ-nētŏ'tě, mŭ-nēānt, mŭ-nēn'tŏ,	<i>let us advise, advise ye, let them advise.</i>

## POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would.*

<i>Singular.</i>	{ Mŏ-nēām, mŏ-nēās, mŏ-nēāt,	<i>I may advise, thou máyest advise, he may advise,</i>
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<i>Plúral.</i>	{	mō-něā'mūs,	<i>we may advise,</i>
		mō-něā'tīs,	<i>ye may advise,</i>
		mō'-něānt,	<i>they may advise.</i>

2. Preterimperfect Tense.—*might, could.*

<i>Singular.</i>	{	Mō-ně'rēm,	<i>I might advise,</i>
		mō-ně'rēs,	<i>thou mightest advise,</i>
		mō-ně'rēt,	<i>he might advise,</i>
<i>Plúral.</i>	{	mō-ně'rē'mūs,	<i>we might advise,</i>
		mō-ně'rē'tīs,	<i>ye might advise,</i>
		mō-ně'rēnt,	<i>they might advise.</i>

3. Preterperfect Tense.—*may have, should have.*

<i>Singular.</i>	{	Mōnū'-ērīm,	<i>I may have advised,</i>
		mōnū'-ērīs,	<i>thou mayest have advised,</i>
		mōnū'-ērīt,	<i>he may have advised,</i>
<i>Plúral.</i>	{	mōnū'-ērīmūs,	<i>we may have advised.</i>
		mōnū'-ērītīs,	<i>ye may have advised,</i>
		mōnū'-ērīnt,	<i>they may have advised.</i>

4. Preterplúperfect Tense.—*might or could have.*

<i>Singular.</i>	{	Mōnū'-īs'sēm,	<i>I might have advised,</i>
		mōnū'-īs'sēs,	<i>thou mightest have advised,</i>
		mōnū'-īs'sēt,	<i>he might have advised,</i>
<i>Plúral.</i>	{	mōnū'-īs'sē'mūs,	<i>we might have advised,</i>
		mōnū'-īs'sē'tīs,	<i>ye might have advised,</i>
		mōnū'-īs'sēnt,	<i>they might have advised.</i>

5. Future Tense.—*shall or will have.*

<i>Singular.</i>	{	Mōnū'-ērō,	<i>I shall have advised,</i>
		mōnū'-ērīs,	<i>thou wilt have advised,</i>
		mōnū'-ērīt,	<i>he will have advised,</i>
<i>Plúral.</i>	{	mōnū'-ērī'mūs,	<i>we shall have advised,</i>
		mōnū'-ērītīs,	<i>ye will have advised,</i>
		mōnū'-ērīnt,	<i>they will have advised.</i>

The Subjunctive Mood is declined like the Potential.

## INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Mō-ně'rě, *to advise.*

## Preterpérfect and Preterplúperfect Tense

Mönü-is'sě, *to have advised.*

## Future Tense.

Möni-tū'rüm ěs'sě, *to be about to advise.*

## GERUNDS.

Mü-nēn'dī,	<i>of advising,</i>
mō-nēn'dō,	<i>in advising,</i>
mō-nēn'düm,	<i>advising.</i>

## SUPINES.

Möni-tüm, *to advise.*      Möni-tū, *to be advised.*

## PARTICIPLES.

*Présent,* Mö-nēns, *advising.**Future,* Möni-tū'rüs, *about to advise.*THIRD CONJUGATION.—Rě'gǒ, *I rule.*

## INDICATIVE MOOD.

1. *Présent Tense.*—*I do rule or am ruling.*

<i>Singular.</i>	{ Rě-gǒ,	<i>I rule,</i>
	{ rě-gis,	<i>thou rulest,</i>
	{ rě-git,	<i>he rules,</i>
<i>Plural.</i>	{ rě-gimüs,	<i>we rule,</i>
	{ rě-gitīs,	<i>ye rule,</i>
	{ rě-günt,	<i>they rule.</i>

2. *Preterimperfect Tense.*—*I was ruling or did rule.*

<i>Singular.</i>	{ Rě-gě'bām,	<i>I was ruling.</i>
	{ rě-gě'bās,	<i>thou wast ruling,</i>
	{ rě-gě'bāt,	<i>he was ruling,</i>
<i>Plural.</i>	{ rě-gěbā'müs,	<i>we were ruling,</i>
	{ rě-gěbā'tīs,	<i>ye were ruling,</i>
	{ rě-gě'bānt,	<i>they were ruling.</i>

3. *Preterpérfect Tense.*—*I ruled or have ruled.*

<i>Singular.</i>	{ Rěx'-ī,	<i>I ruled,</i>
	{ rěx-is'tī,	<i>thou ruledst.</i>
	{ rěx'-it,	<i>he ruled,</i>

<i>Plúral.</i>	{ <i>rēx'-īmūs,</i> <i>rēx-is'tīs,</i> <i>rēx-ērūnt vėl -ērē,</i>	<i>we ruled,</i> <i>ye ruled,</i> <i>they ruled.</i>
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4. Preterplúperfect Tense.—*I had ruled.*

<i>Singular.</i>	{ <i>Rēx'-ērām,</i> <i>rēx' ērās,</i> <i>rēx'ērāt,</i>	<i>I had ruled,</i> <i>thou hadst ruled,</i> <i>he had ruled,</i>
<i>Plúral.</i>	{ <i>rēx-ērā'mūs,</i> <i>rēx-ērā'tīs,</i> <i>rēx'-ērānt,</i>	<i>we had ruled,</i> <i>ye had ruled,</i> <i>they had ruled.</i>

5. Fúture Tense.—*I shall or will rule.*

<i>Singular.</i>	{ <i>Rē-gām,</i> <i>rē-gēs,</i> <i>rē-gēt,</i>	<i>I shall rule,</i> <i>thou wilt rule,</i> <i>he will rule,</i>
<i>Plúral.</i>	{ <i>rē-gē'mūs;</i> <i>rē-gē'tīs,</i> <i>rē'-gēnt,</i>	<i>we shall rule,</i> <i>ye will rule,</i> <i>they will rule.</i>

## IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

<i>Singular.</i>	{ <i>Rē-gě, rē-gītō,</i> <i>rē-gāt, rē-gītō,</i>	<i>rule thou,</i> <i>let him rule,</i>
<i>Plúral.</i>	{ <i>rē-gā'mūs,</i> <i>rē-gītě, rē-gītō'tě,</i> <i>rē-gānt, rē-gūn'tō,</i>	<i>let us rule,</i> <i>rule ye,</i> <i>let them rule.</i>

## POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would.*

<i>Singular.</i>	{ <i>Rē-gām,</i> <i>rē-gās,</i> <i>rē-gāt,</i>	<i>I may rule,</i> <i>thou mayest rule,</i> <i>he may rule,</i>
<i>Plúral.</i>	{ <i>rē-gā'mūs,</i> <i>rē-gā'tīs,</i> <i>rē'-gānt,</i>	<i>we may rule,</i> <i>ye may rule,</i> <i>they may rule,</i>

2. Preterimperfect Tense.—*might, could.*

<i>Singular.</i>	{ <i>Rē-gērēm,</i> <i>rē-gērēs,</i> <i>rē-gēiēt,</i>	<i>I might rule,</i> <i>thou mightest rule,</i> <i>he might rule,</i>
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<i>Plúral.</i>	{ <i>rě-gěřě'mūs,</i> <i>rě-gěřě'tīs,</i> <i>rě'-gěřěnt,</i>	<i>we might rule,</i> <i>ye might rule,</i> <i>they might rule.</i>
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3. Preterpérfect Tense.—*may have, should have.*

<i>Singular.</i>	{ <i>Rěx'-ěřīm,</i> <i>rěx'-ěřīs,</i> <i>rěx'-ěřīt,</i>	<i>I may have ruled,</i> <i>thou máyest have ruled,</i> <i>he may have ruled,</i>
<i>Plúral.</i>	{ <i>rěx-ěřīmūs,</i> <i>rěx-ěřītīs,</i> <i>rěx'-ěřint,</i>	<i>we may have ruled,</i> <i>ye may have ruled,</i> <i>they may have ruled.</i>

4. Preterplúperfect Tense.—*might have, would have.*

<i>Singular.</i>	{ <i>Rěx-is'sēm,</i> <i>rěx-is'sēs,</i> <i>rěx-is'sēt,</i>	<i>I might have ruled,</i> <i>thou mightest have ruled,</i> <i>he might have ruled,</i>
<i>Plural.</i>	{ <i>rěx-issě'mūs,</i> <i>rěx-issě'tīs,</i> <i>rěx-is'sěnt,</i>	<i>we might have ruled,</i> <i>ye might have ruled,</i> <i>they might have ruled.</i>

5. Fúture Tense.—*shall or will have.*

<i>Singular.</i>	{ <i>Rěx'-ěřō,</i> <i>rěx'-ěřīs,</i> <i>rěx'-ěřīt,</i>	<i>I shall have ruled,</i> <i>thou wilt have ruled,</i> <i>he will have ruled,</i>
<i>Plúral.</i>	{ <i>rěx-ěřī'mūs,</i> <i>rěx-ěřī'tīs,</i> <i>rěx'-ěřint,</i>	<i>we shall have ruled,</i> <i>ye will have ruled,</i> <i>they will have ruled.</i>

The Subjunctive Mood is declined like the Poténtial.

INFINITIVE MOOD.

Présent and Preterimperfect Tense.

*Rě-gěřě, to rule.*

Preterpérfect and Preterplúperfect Tense.

*Rěx-is'sě, to have ruled.*

Fúture Tense.

*Rěc-tŭ'rŭm ěs'sě, to be about to rule.*

## GERUNDS.

Rě-gēn'dī,	<i>of rúling,</i>
rě-gēn'dō,	<i>in rúling,</i>
rě-gēn'dūm,	<i>rúling.</i>

## SUPINES.

Rēc-tūm, *to rule.*      Rēc-tū, *to be ruled.*

## PARTICIPLES.

<i>Présent,</i> Rě-gēns,	<i>rúling,</i>
<i>Future,</i> Rēc-tū'rūs,	<i>about to rule.</i>

FOURTH CONJUGATION.—Aũ'dĩō, *I hear.*

## INDICATIVE MOOD.

1. *Présent Tense.*—*I do hear or am hearing.*

<i>Singular.</i>	{ Aũ'-dĩō,	<i>I hear,</i>
	{ aũ'-dis,	<i>thou hearest,</i>
	{ aũ'-dīt,	<i>he hears,</i>
<i>Plural.</i>	{ aũ-dĩ'mūs,	<i>we hear,</i>
	{ aũ-dĩ'tīs,	<i>ye hear,</i>
	{ aũ'-dĩūnt,	<i>they hear.</i>

2. *Preterimperfect Tense.*—*I was hearing or did hear.*

<i>Singular.</i>	{ Aũ-dĩē'bām,	<i>I did hear,</i>
	{ aũ-dĩē'bās,	<i>thou didst hear,</i>
	{ aũ-dĩē'bāt,	<i>he did hear,</i>
<i>Plural.</i>	{ aũ-dĩēbā'mūs,	<i>we did hear,</i>
	{ aũ-dĩēbā'tīs,	<i>ye did hear,</i>
	{ aũ-dĩē'bānt,	<i>they did hear.</i>

3. *Preterperfect Tense.*—*I heard or have heard.*

<i>Singular.</i>	{ Aũdĩ'-vī,	<i>I heard,</i>
	{ aũdĩ'-vis'tī,	<i>thou heardst,</i>
	{ aũdĩ'-vīt,	<i>he heard,</i>
<i>Plural.</i>	{ aũdĩ'-vīmūs,	<i>we heard,</i>
	{ aũdĩ'-vis'tīs,	<i>ye heard,</i>
	{ aũdĩ'-vē'rūnt vėl -vē'rē,	<i>they heard.</i>

4. Preterplúperfect Tense.—*I had heard.*

<i>Singular.</i>	{ Aũ-dĩ'-vērām,	<i>I had heard,</i>
	{ aũdĩ'-vērās,	<i>thou hadst heard,</i>
	{ aũdĩ'-vērāt,	<i>he had heard,</i>
<i>Plúral.</i>	{ aũdĩ-vērā'mūs,	<i>we had heard,</i>
	{ aũdĩ-vērā'tīs,	<i>ye had heard,</i>
	{ aũdĩ'-vērānt,	<i>they had heard.</i>

5. Fúture Tense.—*I shall or will hear.*

<i>Singular.</i>	{ Aũ'-dĩām,	<i>I shall hear,</i>
	{ aũ'-dĩēs,	<i>thou wilt hear,</i>
	{ aũ'-dĩēt,	<i>he will hear,</i>
<i>Plúral.</i>	{ aũ-dĩē'mūs,	<i>we shall hear,</i>
	{ aũ-dĩē'tīs,	<i>ye will hear,</i>
	{ aũ'-dĩēnt,	<i>they will hear.</i>

## IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

<i>Singular.</i>	{ Aũ'-dĩ, aũ-dĩ'tō,	<i>hear thou,</i>
	{ aũ'-dĩāt, aũ-dĩ'tō,	<i>let him hear,</i>
<i>Plúral.</i>	{ aũ-dĩā'mūs,	<i>let us hear,</i>
	{ aũ-dĩ'tē, aũ-dĩtō'tē,	<i>hear ye,</i>
	{ aũ'-dĩānt, aũ-dĩūn'tō,	<i>let them hear.</i>

## POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would.*

<i>Singular.</i>	{ Aũ'-dĩām,	<i>I may hear,</i>
	{ aũ'-dĩās,	<i>thou máyest hear,</i>
	{ aũ'-dĩāt,	<i>he may hear,</i>
<i>Plúral.</i>	{ aũ-dĩā'mūs,	<i>we may hear,</i>
	{ aũ-dĩā'tīs,	<i>ye may hear,</i>
	{ aũ'-dĩānt,	<i>they may hear.</i>

2. Preterimperfect Tense.—*might, could.*

<i>Singular.</i>	{ Aũ-dĩ'rēm,	<i>I might hear,</i>
	{ aũ-dĩ'rēs,	<i>thou mightest hear,</i>
	{ aũ-dĩ'rēt,	<i>he might hear,</i>
<i>Plúral.</i>	{ aũ-dĩrē'mūs,	<i>we might hear,</i>
	{ aũ-dĩrē'tīs,	<i>ye might hear,</i>
	{ aũ-dĩ'rēnt,	<i>they might hear.</i>

3. Preterpérfect Tense —*may have, should have.*

<i>Singular.</i>	{ Aūdī'-vēřīm,	<i>I may have heard,</i>
	{ aūdī'-vēřīs,	<i>thou mayest have heard,</i>
	{ aūdī'-vēřīt,	<i>he may have heard,</i>
<i>Plural.</i>	{ aūdī'-vēřīmūs,	<i>we may have heard,</i>
	{ aūdī'-vēřītīs,	<i>ye may have heard,</i>
	{ aūdī'-vēřīnt,	<i>they may have heard.</i>

4. Preterplúperfect Tense.—*might or would have.*

<i>Singular.</i>	{ Aūdī'-vīs'sēm,	<i>I might have heard,</i>
	{ aūdī'-vīs'ēs,	<i>thou mightest have heard,</i>
	{ aūdī'-vīs'sēt,	<i>he might have heard,</i>
<i>Plural.</i>	{ aūdī'-vīssē'mūs,	<i>we might have heard,</i>
	{ aūdī'-vīssē'tīs,	<i>ye might have heard,</i>
	{ aūdī'-vīs'sēnt,	<i>they might have heard.</i>

5. Future Tense.—*shall or will have.*

<i>Singular.</i>	{ Aūdī'-vēřō,	<i>I shall have heard,</i>
	{ aūdī'-vēřīs,	<i>thou wilt have heard,</i>
	{ aūdī'-vēřīt,	<i>he will have heard,</i>
<i>Plural.</i>	{ aūdī'-vēřīmūs,	<i>we shall have heard,</i>
	{ aūdī'-vēřītīs,	<i>ye will have heard,</i>
	{ aūdī'-vēřīnt,	<i>they will have heard.</i>

The Subjunctive Mood is declined like the Poténtial.

## INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Aū-dī'rě, *to hear.*

Preterpérfect and Preterplúperfect Tense.

Aūdī-vīs'sě, *to have heard.*

Fúture Tense.

Aūdī-tūrūm ēs'sě, *to be about to hear.*

## GERUNDS.

Aū-diēn'dī,	<i>of hearing,</i>
aū-diēn'dō,	<i>in hearing,</i>
aū-diēn'dīm,	<i>hearing.</i>

## SUPINES.

Aūdī'-tūm, *to hear.*    Aūdī'-tū, *to be heard.*

## PARTICIPLES.

*Present,* Aū'-dīēns, *hearing,*

*Future,* Aūdī'-tū'rūs, *about to hear.*

## DECLENSION OF VERBS PASSIVE.

VERBS PASSIVE in -ōr are thus declined :

1. Ā'mōr, āmā'ris *vel* āmā'rē, āmā'tūs sūm *vel* fū'i, āmā'ri, āmā'tūs, āmān'dūs, *to be loved.*

2. Mō'nēōr, mōnē'ris *vel* mōnē'rē, mōnītūs sūm *vel* fū'i, mōnē'ri, mōnītūs, mōnēn'dūs, *to be advised.*

3. Rē'gōr, rē'gērīs *vel* rē'gērē, rēc'tūs sūm *vel* fū'i, rē'gī, rēc'tūs, rēgēn'dūs, *to be ruled.*

4. Aū'dīōr, aūdī'ris *vel* aūdī'rē, aūdītūs sūm *vel* fū'i, aūdī'ri, aūdītūs, aūdīēn'dūs, *to be heard.*

FIRST CONJUGATION.—Āmōr, *I am loved.*

## INDICATIVE MOOD.

1. Present Tense.—*am.*

<i>Singular.</i>	{ Ā'-mōr,	<i>I am loved,</i>
	{ ā-mā'ris <i>vel</i> ā-mā'rē,	<i>thou art loved,</i>
	{ ā-mā'tūr,	<i>he is loved,</i>
<i>Plūral.</i>	{ ā-mā'mūr,	<i>we are loved,</i>
	{ ā-mā'mīnī,	<i>ye are loved,</i>
	{ ā-mān'tūr,	<i>they are loved.</i>

2. Preterimperfect Tense.—*was.*

<i>Singular.</i>	{ ā-mā'hār,	<i>I was loved,</i>
	{ ā-mābā'ris <i>vel</i> ā-mābā'rē,	<i>thou wast loved,</i>
	{ ā-mābātūr,	<i>he was loved,</i>
<i>Plūral.</i>	{ ā-mābāmūr,	<i>we were loved,</i>
	{ ā-mābāmīnī,	<i>ye were loved,</i>
	{ ā-mābān'tūr,	<i>they were loved.</i>

### 3. Preterpérfect Tense.—*sūm vèl fū'i, have been.*

<i>Singular.</i>	{	Āmā'-tūs sūm,	<i>I have been loved,</i>
	{	āmā'-tūs ēs,	<i>thou hast been loved,</i>
	{	āmā'-tūs ēst,	<i>he has been loved.</i>
<i>Plural.</i>	{	āmā'-tī sū'mūs,	<i>we have been loved.</i>
	{	āmā'-tī ēs'tīs,	<i>ye have been loved.</i>
	{	āmā'-tī sūnt,	<i>they have been loved.</i>

### 4. Preterplúperfect Tense.—*ĕrām vèl fū'ĕrām, had been.*

<i>Singular</i>	{	Āmā'-tūs ĕrām,	<i>I had been loved,</i>
	{	āmā'-tūs ĕ'rās,	<i>thou hadst been loved,</i>
	{	āmā'-tūs ĕ'rāt,	<i>he had been loved.</i>
<i>Plural</i>	{	āmā'-tī ĕrā'mūs,	<i>we had been loved.</i>
	{	āmā'-tī ĕrā'tīs,	<i>ye had been loved.</i>
	{	āmā'-tī ĕ'rānt,	<i>they had been loved.</i>

### 5. Fúture Tense.—*shall or will be.*

<i>Singular</i>	{	Ā-mā'bōr,	<i>I shall be loved,</i>
	{	ā-mā'bērīs vèl ā-mā'bērē,	<i>thou wilt be loved,</i>
	{	ā-mā'bītūr,	<i>he will be loved,</i>
<i>Plural.</i>	{	ā-mā'bīmūr,	<i>we shall be loved,</i>
	{	ā-mābī'mīnī,	<i>ye will be loved,</i>
	{	ā-mābūn'tūr,	<i>they will be loved.</i>

## IMPERATIVE MOOD.

### Présent Tense.—*No first Person.*

<i>Singular.</i>	{	Ā-mā'rē, āmā'tōr,	<i>be thou loved,</i>
	{	ā-mē'tūr, ā-mā'tōr,	<i>let him be loved,</i>
<i>Plural.</i>	{	ā-mē'mūr,	<i>let us be loved,</i>
	{	ā-mā'mīnī, ā-mā'mīnōr,	<i>be ye loved,</i>
	{	ā-mēn'tūr, ā-mān'tōr,	<i>let them be loved.</i>

## POTENTIAL MOOD.

### 1. Présent Tense.—*may, can, should, would be.*

<i>Singular.</i>	{	Ā'-mēr,	<i>I may</i>	} <i>be loved.</i>
	{	ā-mērīs vèl ā-mērē,	<i>thou mayest</i>	
	{	ā-mē'tūr,	<i>he may</i>	
<i>Plural.</i>	{	ā-mē'mūr,	<i>we may</i>	
	{	ā-mē'mīnī,	<i>ye may</i>	
	{	ā-mēn'tūr,	<i>they may</i>	

2. Preterimperfect Tense.—*might or could be.*

Singular.	{	Ā-mā'rēr,	<i>I might</i>	} <i>be loved.</i>
		ā-mārē'ris vèl ā-mārē'rē,	<i>thou mightest</i>	
		ā-mārē'tūr,	<i>he might</i>	
Plural.	{	ā-mārē'mūr,	<i>we might</i>	
		ā-mārē'mīnī,	<i>ye might</i>	
		ā-mārēn'tūr,	<i>they might</i>	

3. Preterperfect Tense.—*sīm vèl fū'ērīm, may or should have been.*

Singular.	{	Āmā'-tūs sīm,	<i>I may</i>	} <i>have been loved.</i>
		āmā'-tūs sīs,	<i>thou mayest</i>	
		āmā'-tūs sīt,	<i>he may</i>	
Plural.	{	āmā'-tī sīmūs,	<i>we may</i>	
		āmā'-tī sītīs,	<i>ye may</i>	
		āmā'-tī sīnt,	<i>they may</i>	

4. Preterpluperfect Tense.—*ēs'sēm vèl fūis'sēm, might or would have been.*

Singular.	{	Āmā'-tūs ēs'sēm,	<i>I might</i>	} <i>have been loved.</i>
		āmā'-tūs ēs'sēs,	<i>thou mightest</i>	
		āmā'-tūs ēs'sēt,	<i>he might</i>	
Plural.	{	āmā'-tī ēssēmūs,	<i>we might</i>	
		āmā'-tī ēssētīs,	<i>ye might</i>	
		āmā'-tī ēssēt,	<i>they might</i>	

5. Future Tense.—*ērō vèl fū'ērō, shall or will have been.*

Singular.	{	Āmā'-tūs ē'rō,	<i>I shall</i>	} <i>have been loved.</i>
		āmā'-tūs ē'ris,	<i>thou wilt</i>	
		āmā'-tūs ē'rit,	<i>he will</i>	
Plural.	{	āmā'-tī ē'rīmūs,	<i>we shall</i>	
		āmā'-tī ē'rītīs,	<i>ye will</i>	
		āmā'-tī ē'rūnt,	<i>they will</i>	

The Subjunctive Mood is declined like the Potential.

## INFINITIVE MOOD.

Présent and Preterimperfect Tense.

.. Ā-mā'rī, *to be loved.*

Preterperfect and Preterpluperfect Tense.

Āmā'-tīm ēs'sē vèl fūis'sē, *to have been loved.*

## FUTURE TENSE.

Amā'-tūm īrī, *to be about to be loved.*

## PARTICIPLES.

*Past*, Ā-mā'tūs, *loved or having been loved.*

*Future*, Ā-mān'dūs, *that is to be or that must be loved.*

SECOND CONJUGATION.—Mō'něŕ, *I am advised.*

## INDICATIVE MOOD.

1. Présent Tense.—*am.*

<i>Singular.</i>	{	Mō'-něŕ,	<i>I am advised,</i>
		mō-ně'ris vėl mō-ně'rě,	<i>thou art advised,</i>
		mō-ně'tūr,	<i>he is advised,</i>
<i>Plural.</i>	{	mō-ně'mūr,	<i>we are advised,</i>
		mō-ně'mīnī,	<i>ye are advised,</i>
		mō-něn'tūr,	<i>they are advised.</i>

2. Preterimperfect Tense.—*was.*

<i>Singular.</i>	{	Mō-ně'bār,	<i>I was advised,</i>
		mō-něbā'ris vėl mō-něbā'rě,	<i>thou wast advised,</i>
		mō-něbā'tūr,	<i>he was advised,</i>
<i>Plural.</i>	{	mō-něbā'mūr,	<i>we were advised,</i>
		mō-něbā'mīnī,	<i>ye were advised,</i>
		mō-něbān'tūr,	<i>they were advised.</i>

3. Preterperfect Tense.—sūm vėl fū'ī, *have been.*

<i>Singular.</i>	{	Mō'nī-tūs sūm;	<i>I have</i>	} <i>been advised.</i>
		mō'nī-tūs ēs,	<i>thou hast</i>	
		mō'nī-tūs ēs,	<i>he has</i>	
<i>Plural.</i>	{	mō'nī-tī sū'mūs,	<i>we have</i>	
		mō'nī-tī ēs'tīs,	<i>ye have</i>	
		mō'nī-tī sūnt,	<i>they have</i>	

4. Preterpluperfect Tense.—ē'rām vėl fū'ēiām, *had been.*

<i>Singular.</i>	{	Mō'nī-tūs ē'rām,	<i>I had</i>	} <i>been advised.</i>
		mō'nī-tūs ē'rās,	<i>thou hadst</i>	
		mō'nī-tūs ē'rāt,	<i>he had</i>	
<i>Plural.</i>	{	mō'nī-tī ē'rā'mūs,	<i>we had,</i>	
		mō'nī-tī ē'rā'tīs,	<i>ye had,</i>	
		mō'nī-tī ē'rānt,	<i>they had,</i>	



5. Future Tense.—*shall or will be.*

<i>Singular.</i>	{	Mö-ně'hör, -	<i>I shall</i>	} <i>be advised.</i>
		mö-ně'beris vèl -ně'berě,	<i>thou wilt</i>	
		mö-ně'bitür,	<i>he will</i>	
<i>Plural.</i>	{	mö-ně'bimür,	<i>we shall</i>	
		mö-ně'ĩ mĩnĩ,	<i>ye will</i>	
		mö-něbün'tür,	<i>they will</i>	

## IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

<i>Singular.</i>	{	Mö-ně'rě, mö-ně'tör,	<i>be thou</i>	} <i>advised.</i>
		mö-něä'tür, mö-ně'tör,	<i>let him be</i>	
<i>Plural.</i>	{	mö-něä'mür,	<i>let us be</i>	
		mö ně'mĩnĩ, mö-ně'mĩnör,	<i>be ye</i>	
	{	mö-něän'tür, mö-něn'tör,	<i>let them be</i>	

## POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would be.*

<i>Singular.</i>	{	Mö-něär, -	<i>I may</i>	} <i>be advised.</i>
		mö-něä'rīs vèl mö-něä'rě,	<i>thou mayest</i>	
		mö-něä'tür,	<i>he may</i>	
<i>Plural.</i>	{	mö-něä'mür,	<i>we may</i>	
		mö něä'mĩnĩ,	<i>ye may</i>	
		mö-něän'tür,	<i>they may</i>	

2. Preterimperfect Tense.—*might or could be.*

<i>Singular.</i>	{	Mö-ně'rě, -	<i>I might</i>	} <i>be advised.</i>
		mö-ně'rě'rīs vèl ně'rě'rě,	<i>thou mightest</i>	
		mö-ně'rě'tür,	<i>he might</i>	
<i>Plural.</i>	{	mö-ně'rě'mür,	<i>we might</i>	
		mö-ně'rě'mĩnĩ,	<i>ye might</i>	
		mö-ně'rěn'tür,	<i>they might</i>	

3. Preterperfect Tense.—*sĩm vèl fĩ'ěřĩm, may or should have been*

<i>Singular.</i>	{	Mö'nĩ-tũs sĩm.	<i>I may</i>	} <i>have been advised.</i>
		mö'nĩ-tũs sĩs,	<i>thou mayest</i>	
		mö'nĩ-tũs sĩt,	<i>he may</i>	
<i>Plural.</i>	{	mö'nĩ-tĩ sĩmũs.	<i>we may</i>	
		mö'nĩ-tĩ sĩtis,	<i>ye may</i>	
		mö'nĩ-tĩ sĩnt,	<i>they may</i>	

4. Preterplúperfect Tense.—*ēs'sēm vèl fūis'sēm, might or would have been.*

Singular.	{	Mō'nī-tūs ēs'sēm,	I might	} have been advised.
		mō'nī-tūs ēs'sēs,	thou mightest	
		mō'nī-tūs ēs'sēt,	he might	
Plúral.	{	mō'nī-tī ēssé'mūs,	we might	
		mō'nī-tī ēssé'tīs,	ye might	
		mō'nī-tī ēs'sēt,	they might	

5. Fúture Tense.—*ērō vèl fū'ērō, shall or will have been.*

Singular.	{	Mō'nī-tūs ē'rō,	I shall	} have been advised.
		mō'nī-tūs ē'rīs,	thou wilt	
		mō'nī-tūs ē'rīt,	he will	
Plúral.	{	mō'nī-tī ē'rīmūs,	we shall	
		mō'nī-tī ē'rītīs,	ye will	
		mō'nī-tī ē'rūnt,	they will	

The Subjúnctive Mood is declined like the Poténtial.

## INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Mō-nē'rī, *to be advised.*

Preterpérfect and Preterplúperfect Tense.

Mō'nī-tūm ēs'sē vèl fūis'sē, *to have been advised.*

Fúture Tense.

Mō'nī-tūm ī'rī, *to be about to be advised.*

## PARTICIPLES.

Présent, Mō'nī-tūs, *advised or having been advised.*

Fúture, Mō-nēn'dūs, *that is to be or that must be advised.*

THIRD CONJUGATION.—Rě'gör, *I am ruled.*

## INDICATIVE MOOD.

1. Présent Tense.—*am.*

Singular.	{	Rě'-gör,	I am ruled,
		rě'-gērīs vèl rě'-gērē,	thou art ruled,
		rě'-gītūr,	he is ruled,
Plúral.	{	rě'-gīmūr,	we are ruled,
		rě'-gīmīnī,	ye are ruled,
		rě'-gūn'tūr,	they are ruled.

2. Preterimperfect Tense.—*was.*

Singular.	{ Rē-gē'bār,	<i>I was</i>	} <i>was</i>
	{ rē-gēbā'ris vèlrē-gēbā'rē,	<i>thou wast</i>	
	{ rē-gēbā'tūr,	<i>he was</i>	
Plural.	{ rē-gēbā'mūr,	<i>we were</i>	
	{ rē-gēbā'mīnī,	<i>ye were</i>	
	{ rē-gēbān'tūr,	<i>they were</i>	

3. Preterperfect Tense.—*sūm vèl fū'ī, have been.*

Singular.	{ Rēc'-tūs sūm,	<i>I have</i>	} <i>been</i>
	{ rēc'-tūs ěs,	<i>thou hast</i>	
	{ rēc'-tūs ěst,	<i>he has</i>	
Plural.	{ rēc'-tī sū'mūs,	<i>we have</i>	
	{ rēc'-tī ěs'tīs,	<i>ye have</i>	
	{ rēc'-tī sūnt,	<i>they have</i>	

4. Preterpluperfect Tense.—*ērām vèl fū'ērām, had been.*

Singular.	{ Rēc'-tūs ěrām,	<i>I had</i>	} <i>been</i>
	{ rēc'-tūs ěrās,	<i>thou hadst</i>	
	{ rēc'-tūs ěrāt,	<i>he had</i>	
Plural.	{ rēc'-tī ěrā'mūs,	<i>we had</i>	
	{ rēc'-tī ěrā'tīs,	<i>ye had</i>	
	{ rēc'-tī ěrānt,	<i>they had</i>	

5. Future Tense.—*shall or will be.*

Singular.	{ Rē-gār,	<i>I shall</i>	} <i>be</i>
	{ rē-gē'ris vèl rē-gē'rē, <sup>81</sup>	<i>thou wilt</i>	
	{ rē-gē'tūr,	<i>he will</i>	
Plural.	{ rē-gē'mūr,	<i>we shall</i>	
	{ rē-gē'mīnī,	<i>ye will</i>	
	{ rē-gēn'tūr,	<i>they will</i>	

<sup>81</sup> Here we have 'e' long before -rē and -ris, in the third conjugation. In the same tense of the second conjugation we have ě short before -rē and -ris. This I mention with allusion to an alteration which I have made in the E-ton text, respecting 'e' before -rē and -ris, page 44, above. Of the other conjugations it is not necessary here to speak.

## IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

Singular.	{ Rě-gěřě, rě-gītōr,	be thou	} riled.
	{ rě-gā'tūr, rě-gītōr,	let him be	
Plural.	{ rě-gā'mūr,	let us be	
	{ rě-gĩ'mīnī, rě-gĩ'mīnōr,	be ye	
	{ rě-gān'tūr, rě-gūn'tōr,	let them be	

## POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would be.*

Singular.	{ Rě-gār,	I may be	} riled.
	{ rě-gā'ris vėl rě-gā'řě,	thou máyest be	
	{ rě-gā'tūr,	he may be	
Plural.	{ rě-gā'mūr,	we may be	
	{ rě-gā'mīnī,	ye may be	
	{ rě-gān'tūr,	they may be	

2. Preterimperfect Tense.—*might or could be.*

Singular.	{ Rě-gěřě,	I might	} be riled.
	{ rě-gěřě ris vėl rě-gěřě'řě,	thou mightest	
	{ rě-gěřě'tūr,	he might	
Plural.	{ rě-gěřě'mūr,	we might	
	{ rě-gěřě'mīnī,	ye might	
	{ rě-gěřě'n'tūr,	they might	

3. Preterpérfect Tense.—*sīm vėl fũ'ěrīm, may or should have been.*

Singular.	{ Rēc'-tūs sīm,	I may	} have been riled.
	{ rēc'-tūs sīs,	thou máyest	
	{ rēc'-tūs sīt,	he may	
Plural.	{ rēc'-tī sī'mūs,	we may	
	{ rēc'-tī sī'tīs,	ye may	
	{ rēc'-tī sīt,	they may	

4. Preterplúperfect Tense.—*ēs'sēm vėl fũis'sēm, might or would have been.*

Singular.	{ Rēc'-tūs ēs'sēm,	I might	} have been riled.
	{ rēc'-tūs ēs'sēs,	thou mightest	
	{ rēc'-tūs ēs'sēt,	he might	
Plural.	{ rēc'-tī ēssē'mūs,	we might	
	{ rēc'-tī ēssē'tīs,	ye might	
	{ rēc'-tī ēs'sēt,	they might	

5. Future Tense.—*ěřō vėl fŭ'ěřō, shall or will have been.*

<i>Singular</i>	{	<i>Rēc'-tŭs ěřō,</i>	<i>I shall</i>	} <i>have been ruled.</i>
		<i>rēc'-tŭs ěřis,</i>	<i>thou wilt</i>	
		<i>rēc'-tŭs ěřit,</i>	<i>he will</i>	
<i>Plural.</i>	{	<i>rēc'-tŭ ěřimŭs,</i>	<i>we shall</i>	
		<i>rēc'-tŭ ěřitŭs,</i>	<i>ye will</i>	
		<i>rēc'-tŭ ěřrŭnt,</i>	<i>they will</i>	

The Subjunctive Mood is declined like the Potential.

### INFINITIVE MOOD.

Présent and Preterimperfect Tense.

*Rě'-gī, to be ruled,*

Preterperfect and Preterpluperfect Tense.

*Rēc'-tŭm ěs'sě vėl fŭis'sě, to have been ruled.*

Future Tense.

*Rēc'-tŭm ěrī, to be about to be ruled.*

### PARTICIPLES.

*Past, Rēc'-tŭs, ruled or having been ruled.*

*Future, Rě'-gēn'dŭs, that is to be or that must be ruled.*

FOURTH CONJUGATION.—*Aŭ'dŭr, I am heard.*

### INDICATIVE MOOD.

1. Présent Tense.—*am.*

<i>Singular.</i>	{	<i>Aŭ-dŭr,</i>	<i>I am</i>	} <i>heard.</i>
		<i>aŭ-dŭrŭs vėl aŭ-dŭrě,</i>	<i>thou art</i>	
		<i>aŭ-dŭ'tŭr,</i>	<i>he is</i>	
<i>Plural.</i>	{	<i>aŭ-dŭ'mŭr</i>	<i>we are</i>	
		<i>aŭ-dŭ'mŭnŭ,</i>	<i>ye are</i>	
		<i>aŭ-dŭn'tŭr,</i>	<i>they are</i>	

2. Preterimperfect Tense.—*was.*

<i>Singular.</i>	{	<i>Aŭ-dŭ'ě'băr,</i>	<i>I was</i>	} <i>heard.</i>
		<i>aŭ-dŭ'ěbārŭs vėl aŭ-dŭ'ěbārě,</i>	<i>thou wast</i>	
		<i>aŭ-dŭ'ěbār'tŭr,</i>	<i>he was</i>	
<i>Plural.</i>	{	<i>aŭ-dŭ'ěbār'mŭr,</i>	<i>we were</i>	
		<i>aŭ-dŭ'ěbār'mŭnŭ,</i>	<i>ye were</i>	
		<i>aŭ-dŭ'ěbār'n'tŭr,</i>	<i>they were</i>	

3. Preterpérfect 'Tense.—*sūm vèl fūī, have been.*

<i>Singular.</i>	{	Aūdī'-tūs sūm,	<i>I have</i>	} <i>been heard.</i>
		aūdī'-tūs ēs,	<i>thou hast</i>	
		aūdī'tūs ēst,	<i>he has</i>	
<i>Plūral.</i>	{	aūdī'-tī sū'mūs,	<i>we have</i>	}
		aūdī'-tī ēs'tīs.	<i>ye have</i>	
		aūdī'tī sūnt,	<i>they have</i>	

4. Preterplúperfect Tense.—*ērām vèl fūērām, had been.*

<i>Singular.</i>	{	Aūdī'-tūs ērām,	<i>I had</i>	} <i>been heard.</i>
		aūdī'-tūs ērās,	<i>thou hadst</i>	
		aūdī'-tūs ērāt,	<i>he had</i>	
<i>Plūral.</i>	{	aūdī'-tī ērā'mūs,	<i>we had</i>	}
		aūdī'-tī ērā'tīs,	<i>ye had</i>	
		aūdī'-tī ērānt,	<i>they had</i>	

5. Fúturē Tense.—*shall or will be.*

<i>Singular.</i>	{	Aū'-dīār,	<i>I shall</i>	} <i>be heard.</i>
		aū-dīē'rīs vèl aū-dīē'rē,	<i>thou wilt</i>	
		aū-dīē'tūr,	<i>he will</i>	
<i>Plūral.</i>	{	aū-dīē'mūr,	<i>we shall</i>	}
		aū-dīē'mīnī,	<i>ye will</i>	
		aū-dīēn'tūr,	<i>they will</i>	

## IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

<i>Singular.</i>	{	Aū-dī'rē, aū-dī'tōr,	<i>be thou</i>	} <i>heard.</i>
		aū-dīā'tūr, aū-dī'tōr,	<i>let him be</i>	
<i>Plūral.</i>	{	aū-dīā'mūr,	<i>let us be</i>	
		aū-dī'mīnī, aū-dī'mīnōr,	<i>be ye</i>	
		aū-dīān'tūr, aū-dīūn'tōr,	<i>let them be</i>	

## POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would be.*

<i>Singular.</i>	{	Aū'-dīār,	<i>I may</i>	} <i>be heard.</i>
		aū-dīā-rīs vèl aū-dīā'rē,	<i>thou máyest</i>	
		aū-dīā'tūr,	<i>he may</i>	
<i>Plūral.</i>	{	aū-dīā'mūr,	<i>we may</i>	
		aū-dīā'mīnī,	<i>ye may</i>	
		aū-dīān'tūr,	<i>they may</i>	

2. Preterimperfect Tense.—*might or could be.*

<i>Singular.</i>	{	<i>Aū-dī'rēr,</i>	<i>I might</i>	} <i>be heard.</i>
		<i>aū-dīrē'ris vėl aū-dīrē'rē,</i>	<i>thou mightest</i>	
		<i>aū-dīrē'tūr,</i>	<i>he might</i>	
<i>Plúral.</i>	{	<i>aū-dīrē'mūr,</i>	<i>we might</i>	
		<i>aū-dīrē'mīnī,</i>	<i>ye might</i>	
		<i>aū-dīrēn'tūr,</i>	<i>they might</i>	

3. Preterpérfect Tense.—*sīm vėl fū'ērīm, may or should have been.*

<i>Singular.</i>	{	<i>Aū-dī'tūs sīm,</i>	<i>I may</i>	} <i>have been heard.</i>
		<i>aū-dī'tūs sīs,</i>	<i>thou māyest</i>	
		<i>aū-dī'tūs sīt,</i>	<i>he may</i>	
<i>Plúral.</i>	{	<i>aū-dī'-tī sīmūs,</i>	<i>we may.</i>	
		<i>aūdī'-tī sī'tīs,</i>	<i>ye may</i>	
		<i>aūdī'-tī sīnt,</i>	<i>they may</i>	

4. Preterplúperfect Tense.—*ēs'sēm vėl fūis'sēm, might or would have been.*

<i>Singular.</i>	{	<i>Aūdi'-tūs ēs'sēm,</i>	<i>I might</i>	} <i>have been heard.</i>
		<i>aūdi'-tūs ēs'sēs,</i>	<i>thou mightest</i>	
		<i>aūdi'-tūs ēs'sēt,</i>	<i>he might</i>	
<i>Plúral.</i>	{	<i>aūdi'-tī ēssē'nūs,</i>	<i>we might</i>	
		<i>aūdi'-tī ēssē'tīs,</i>	<i>ye might</i>	
		<i>aūdi'-tī ēs'sēnt,</i>	<i>they might</i>	

5. Fúture Tense.—*ērō vėl fū'ērō, shall or will have been.*

<i>Singular.</i>	{	<i>Aūdī'-tūs ē'rō,</i>	<i>I shall</i>	} <i>have been heard.</i>
		<i>aūdī'-tūs ē'ris,</i>	<i>thou wilt</i>	
		<i>aūdī'-tūs ē'rīt,</i>	<i>he will</i>	
<i>Plúral.</i>	{	<i>aūdī'-tī ē'rīmūs,</i>	<i>we shall</i>	
		<i>aūdī'-tī ē'rītīs,</i>	<i>ye will</i>	
		<i>aūdī'-tī ē'rūt,</i>	<i>they will</i>	

The Subjunctive Mood is declined like the Poténtial.

## INFINITIVE MOOD.

Présent and Preterimperfect Tense.

*Aū-dī'ri, to be heard.*

Preterpérfect and Preterplúperfect Tense.

*Aūdī-tūm ēs'sē vėl fūis'sē, to have been heard.*

## FUTURE TENSE.

Aūdītūm īrī, *to be about to be heard:*

## PARTICIPLES.

*Past*, Aūdī-tūs, *heard or having been heard,*

*Future*, Aūdīēn'dūs, *that is to be, or that must be heard.\**

## DECLENSION OF VERBS IRREGULAR.

CERTAIN verbs deviate from the General Rule, and are formed in the manner following:—

1. Pōs'sūm, pōtēs, pōtūi, pōs'sē, pōtēns, *to be able.*

2. Vōlō, vīs, vōlūi, vēllē, vōlēn'di, vōlēn'dō, vōlēn'dūm, vōlēns, *to be willing.*

3. Nōlō, nōn'vīs, nōlūi, nōllē, nōlēn'di, nōlēn'dō, nōlēn'dūm, nōlēns, *to be unwilling.*

4. Mā'lō, mā'vīs, mā'lūi, māl'lē, māl'ēn'di, māl'ēn'dō, māl'ēn'dūm, mā'lēns, *to be more willing or to have rather.*

\* A Verb Depōnent (as we read in the text, page 36, above) is declined like a Verb Pāssive of the same conjugation as itself,—but with *Gérunds* and *Súpines*:—thus, mōdērōr, mōdērā'rīs, (vēl mōdērā'rē), mōdērā'tūs sūm (vēl fūi), mōdērā'rī, —mōdērān'di, mōdērān'dō, mōdērān'dūm, mōdērā'tūm, mōdērā'tū, mōdērāns, mōdērātū'rūs, mōdērā'tūs, mōdērān'dūs, *to moderate or to manage*; pōllī'cēōr, pōllīcē'rīs, (vēl pōllīcē'rē), pōllīcētūs sūm (vēl fūi), pōllīcē'rī, —pōllīcēn'di, pōllīcēn'dō, pōllīcēn'dūm, pōllī'cītūm, pōllī'cītū, pōllīcēns, pōllīcētū'rūs, pōllī'cītūs, pōllīcēn'dūs, *to promise*; lō'quōr, lō'quērīs (vēl lō'quērē), lōcūtūs sūm (vēl fūi), lō'quī —lōquēn'di, lōquēn'dō, lōquēn'dūm, lōcūtūm, lōcūtū, lō'quēns, lōcūtū'rūs, lōcūtūs, lōquēn'dūs, *to speak*; lārgiōr, lārgī'rīs, (vēl lārgī'rē), lārgītūs sūm (vēl fūi), lārgī'rī, —lārgiēn'di, lārgiēn'dō, lārgiēn'dūm, lārgītūm, lārgītū lārgiēns, lārgītū'rūs, lārgītūs, lārgiēn'dūs, *to bestow freely*. And here it may be remarked, that the participle in -ūs of Depōnent Verbs has sometimes a pāssive, though more frēquently (and properly) an āctive signification: for exāmples, in Virgil we find oblītū mīlī car'mīnā, *songs forgotten by me*. Eclogue IX. 53.

Lastly, in the tēnes of pāssive and of depōnent verbs, declined by help of the verb sūm, the participle must always be of the same gēnder and nūmber as the nōminative case to the verb:—for, although, for the sake of brēvity, we say, amā'tūs sūm, yet do we mean, amā'tūs, amā'tū, amā'tūm sūm vēl fūi, according as the nōminative is māsculine, fēminine, or nēuter: and, in the plūral nūmber, amā'tī, amā'tē, amā'tē sūmūs vēl fūimūs, *we have been loved*.



5. Ē'dō, ē'dīs (*vēl* ēs), ē'dī, ē'dērē (*vēl* ēs'sē), ēdēn'dī, ēdēn'dō, ēdēn'dūm, ē'sūm, ē'sū, ē'dēns, ēsū'rūs, *to cat*.

6. Fēr'ō, fērs, tū'lī, fēr'rē, fērēn'dī, fērēn'dō, fērēndūm, lā'tūm, lā'tū, fēr'ēns, lātū'rūs, *to bear or suffer*.

7. Fī'ō, fīs, fāc'tūs sūm *vēl* fū'ī, fī'ērī, fāc'tūs, fāciēn'dūs, *to be made or done*.

8. Fēr'ōr, fēr'rīs *vēl* fēr'rē, lā'tūs sūm *vēl* fū'ī, fēr'rī, lā'tūs, fērēn'dūs, *to be borne or suffered*.

## POSSUM, *I am able*.

### INDICATIVE MOOD.

#### 1. Présent Tense.—*I am able*.

Singular.	Pōs'sūm, <sup>83</sup>	<i>I am</i>	} <i>able.</i>
	pō'tēs,	<i>thou art</i>	
	pō'tēt,	<i>he is</i>	
Plural.	pōs'sūmūs,	<i>we are</i>	}
	pōtēs'tīs,	<i>ye are</i>	
	pōs'sūnt,	<i>they are</i>	

#### 2. Preterimperfect Tense.—*I was able*.

Singular.	Pō'tērām	<i>I was</i>	} <i>able.</i>
	pō'tērās,	<i>thou wast</i>	
	pō'tērāt,	<i>he was</i>	
Plural.	pōtērā'mūs,	<i>we were</i>	}
	pōtērā'tīs,	<i>ye were</i>	
	pō'tērānt,	<i>they were</i>	

<sup>83</sup> *Pōs'sūm* is a compound of the adjective *pō'tīs*, *able*, with *sūm*, *I am*, contracted into one word; the letters *t* and *i* being dropped. The other compounds of *sūm*, are:—

āb'sūm,	<i>I am absent or away,</i>	ōb'sūm,	<i>I am against or I hurt,</i>
ād'sūm,	<i>I am present or at hand,</i>	prē'sūm,	<i>I am over or chief,</i>
dēs'sūm,	<i>I am wanting or I fail,</i>	prō'sūm,	<i>I benefit or profit,</i>
in'sūm,	<i>I am in or within,</i>	sūb'sūm,	<i>I am under or below,</i>
intēr'sūm,	<i>I am in the midst of,</i>	sūpēr'sūm,	<i>I abound or I remain.</i>

These are, in all their tenses, declined like the verb *ēs'sē*, *to be*, except *prō'sūm*, *I do good to or I benefit*, which always takes the letter *d* betwixt *pro* and the tenses of *ēs'sē*, beginning with a vowel: as. *prō'dēs*, *thou profitest or avaishest*, *prō'dēst*, *he avails*, *prō'dērām*, *I availed*, *prō'dēssē*, *to avail*. The verb *in'sūm* is said to want the preterite, and consequently the tenses derived from it.

3. Preterpérfect Tense.—*I have been áble.*

<i>Singular.</i>	{	Põ'tũi,	<i>I have</i>	} <i>been able.</i>
		põ'tũi's'tĩ,	<i>thou hast</i>	
		põ'tũiit,	<i>he has</i>	
<i>Plúral.</i>	{	põ'tũiĩmũs,	<i>we have</i>	
		põ'tũi-'tĩs,	<i>ye have</i>	
		põ'tũiě'rũnt vėl ě'rě,	<i>they have</i>	

4. Preterplúperfect Tense — *I had been áble.*

<i>Singular.</i>	{	Põ'tũ'ěrām,	<i>I had</i>	} <i>been áble.</i>
		põ'tũ ěrās,	<i>thou hadst</i>	
		põ'tũ'ěrāt,	<i>he had</i>	
<i>Plúral.</i>	{	põ'tũěrā'mũs,	<i>we had</i>	
		põ'tũěrā'tĩs,	<i>ye had</i>	
		põ'tũ'ěrānt,	<i>they had</i>	

5. Fútúre Tense.— *I shall be áble.*

<i>Singular.</i>	{	Põ'těrõ,	<i>I shall</i>	} <i>be áble.</i>
		põ'těrĩs,	<i>thou wilt</i>	
		põ'těrĩt,	<i>he will</i>	
<i>Plúral.</i>	{	põ'těrĩmũs,	<i>we shall</i>	
		põ'těrĩtĩs,	<i>ye will</i>	
		põ'těrũnt,	<i>they will</i>	

*Observe.* Põ's'sũm, in cõmmon with vōlō and mālō, is néver used in the Impérative Mood :—and pō'těns rárely occurs as a párticiple.

## POTENTIAL MOOD.

1. Présent Tense.—*may, can, should or would be.*

Singular.	{	Põs'sim,	<i>I may</i>	} <i>be áble.</i>
		põs'sis,	<i>thou máyest</i>	
		põs'sit,	<i>he may</i>	
Plúral.	{	põssi'mũs,	<i>we may</i>	
		põs'si'tis,	<i>ye may</i>	
		põs'si'nt,	<i>they may</i>	

2. Preterímperfect Tense.—*might or could be.*

Singular.	{	Põs'sēm,	<i>I might</i>	} <i>be áble.</i>
		põs'ses,	<i>thou mightest</i>	
		põs'sět,	<i>he might</i>	

<i>Plúral.</i>	{ pössé'mūs, pössé'tīs, pös'sēnt,	<i>we might ye might they might</i>	} <i>be áble.</i>
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3. Preterpérfect Tense.—*may or should have been.*

<i>Singular.</i>	{ Pötü'ērīm, pötü'ērīs, pötü'ērīt,	<i>I may thou máyest he may</i>	} <i>have been áble.</i>
<i>Plúral.</i>	{ pötüē'rīmūs, pötüē'rītīs, pötü'ērīnt,	<i>we may ye may they may</i>	

4. Preterplúperfect Tense.—*might or would have been.*

<i>Singular.</i>	{ Pötüīs'sēm, pötüīs'sēs, pötüīs'sēt,	<i>I might thou míghtest he might</i>	} <i>have been áble.</i>
<i>Plúral.</i>	{ pötüīssé'mūs, pötüīssé'tīs, pötüīs'sēnt,	<i>we might ye might they might</i>	

5. Fúture Tense.—*shall or will have been.*

<i>Singular.</i>	{ Pötü'ērō, pötü'ērīs, pötü'ērīt,	<i>I shall thou wilt he will</i>	} <i>have been áble.</i>
<i>Plúral.</i>	{ pötüērī'mūs, pötüērī'tīs, pötü'ērīnt,	<i>we shall ye will they will</i>	

The Subjunctive Mood is declined like the Poténtial.

## INFINITIVE MOOD.

Présent and Preterimperfect Tense.

*Pös'sě, to be áble.*

Preterpérfect and Preterplúperfect Tense.

*Pötüīs'sě, to have been áble.*

*Note.* *Pös'sīm* wants the fúture tense of the Infínitive Mood: and has no gérunds or súpines.

## PARTICIPLE.

*Présent, Pötēns, béing áble.*

As *Pös'sūm* has no súpine, it has no fúture párticiple.

VOLO, *I am willing.*

## INDICATIVE MOOD.

1. *Présent Tense.*—*I am willing.*

<i>Singular.</i>	{ Völō,	<i>I am</i>	} <i>willing.</i>
	{ vīs,	<i>thou art</i>	
	{ vult,	<i>he is</i>	
<i>Plural.</i>	{ vōlūmūs,	<i>we are</i>	}
	{ vultīs,	<i>ye are</i>	
	{ vōlūnt,	<i>they are</i>	

2. *Präterimperfect Tense.*—*I was willing.*

<i>Singular.</i>	{ Völēbām,	<i>I was</i>	} <i>willing.</i>
	{ völēbās,	<i>thou wast</i>	
	{ völēbāt,	<i>he was</i>	
<i>Plural.</i>	{ völēbā'mūs,	<i>we were</i>	}
	{ völēbā'tīs,	<i>ye were</i>	
	{ völēbānt,	<i>they were</i>	

3. *Präterperfect Tense.*—*I have been willing.*

<i>Singular.</i>	{ Völūī,	<i>I have</i>	} <i>been willing.</i>
	{ völūīs'tī,	<i>thou hast</i>	
	{ völūīt,	<i>he has</i>	
<i>Plural.</i>	{ völūīmūs,	<i>we have</i>	}
	{ völūīs'tīs,	<i>ye have</i>	
	{ völūērūnt vël -ē'rē,	<i>they have</i>	

4. *Präterpluperfect Tense.*—*I had been willing.*

<i>Singular.</i>	{ Völū'ērām,	<i>I had</i>	} <i>been willing.</i>
	{ völū'ērās,	<i>thou hadst</i>	
	{ völū'ērāt,	<i>he had</i>	
<i>Plural.</i>	{ völūērā'mūs,	<i>we had</i>	}
	{ völūērā'tīs,	<i>ye had</i>	
	{ völū'ērānt,	<i>they had</i>	

5. *Future Tense.*—*I shall or will be willing.*

<i>Singular.</i>	{ Völām,	<i>I shall</i>	} <i>willing. to</i>
	{ völēs,	<i>thou wilt</i>	
	{ völēt,	<i>he will</i>	

<i>Plúral.</i>	$\left\{ \begin{array}{l} \text{võlě'mūs,} \\ \text{võlě'tīs,} \\ \text{võ'lěnt,} \end{array} \right.$	<i>we shall</i> <i>ye will</i> <i>they will</i>	$\left. \vphantom{\begin{array}{l} \text{võlě'mūs,} \\ \text{võlě'tīs,} \\ \text{võ'lěnt,} \end{array}} \right\} \begin{array}{l} \text{be} \\ \text{willing.} \end{array}$
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*Observe.* *Võlě* has no Imperative Mood.

## POTENTIAL MOOD.

1. *Présent Tense.*—*may, can, should or would be.*

<i>Singular.</i>	$\left\{ \begin{array}{l} \text{Vě'lim,} \\ \text{vě'līs,} \\ \text{vě'līt,} \end{array} \right.$	<i>I may</i> <i>thou máyest</i> <i>he may</i>	$\left. \vphantom{\begin{array}{l} \text{Vě'lim,} \\ \text{vě'līs,} \\ \text{vě'līt,} \end{array}} \right\} \begin{array}{l} \text{be} \\ \text{willing.} \end{array}$
<i>Plúral.</i>	$\left\{ \begin{array}{l} \text{vělĩ'mūs,} \\ \text{vělĩ'tīs,} \\ \text{vě'lĩnt,} \end{array} \right.$	<i>we may</i> <i>ye may</i> <i>they may</i>	

2. *Preterimperfect Tense.*—*might or could be.*

<i>Singular.</i>	$\left\{ \begin{array}{l} \text{Vě'lēm,} \\ \text{vě'lēs,} \\ \text{vě'lěť,} \end{array} \right.$	<i>I might</i> <i>thou mightest</i> <i>he might</i>	$\left. \vphantom{\begin{array}{l} \text{Vě'lēm,} \\ \text{vě'lēs,} \\ \text{vě'lěť,} \end{array}} \right\} \begin{array}{l} \text{be} \\ \text{willing.} \end{array}$
<i>Plúral.</i>	$\left\{ \begin{array}{l} \text{věllě'mūs,} \\ \text{věllě'tīs,} \\ \text{vě'lěnt,} \end{array} \right.$	<i>we might</i> <i>ye might</i> <i>they might</i>	

3. *Preterpérfect Tense.*—*may or should have been.*

<i>Singular.</i>	$\left\{ \begin{array}{l} \text{Võlũ'ěrĩm,} \\ \text{võlũ'ěrīs,} \\ \text{võlũ'ěrīt,} \end{array} \right.$	<i>I may</i> <i>thou máyest</i> <i>he may</i>	$\left. \vphantom{\begin{array}{l} \text{Võlũ'ěrĩm,} \\ \text{võlũ'ěrīs,} \\ \text{võlũ'ěrīt,} \end{array}} \right\} \begin{array}{l} \text{have} \\ \text{been willing.} \end{array}$
<i>Plúral.</i>	$\left\{ \begin{array}{l} \text{võlũě'řĩmūs,} \\ \text{võlũě'řītīs,} \\ \text{võlũ'ěrĩnt,} \end{array} \right.$	<i>we may</i> <i>ye may</i> <i>they may</i>	

4. *Preterplúperfect Tense.*—*might or would have been.*

<i>Singular.</i>	$\left\{ \begin{array}{l} \text{Võlũĩ'sēm,} \\ \text{võlũĩ'sēs,} \\ \text{võlũĩ'sět,} \end{array} \right.$	<i>I might</i> <i>thou mightest</i> <i>he might</i>	$\left. \vphantom{\begin{array}{l} \text{Võlũĩ'sēm,} \\ \text{võlũĩ'sēs,} \\ \text{võlũĩ'sět,} \end{array}} \right\} \begin{array}{l} \text{have} \\ \text{been willing.} \end{array}$
<i>Plúral.</i>	$\left\{ \begin{array}{l} \text{võlũĩssě'mūs,} \\ \text{võlũĩssě'tīs,} \\ \text{võlũĩsěnt,} \end{array} \right.$	<i>we might</i> <i>ye might</i> <i>they might.</i>	

5. Future Tense.—*shall or will have been.*

Singular.	{	Võlū'ērō,	<i>I shall</i>	} <i>been willing</i>
		võlū'ērīs,	<i>thou wilt</i>	
		võlū'ērīt,	<i>he will</i>	
Plural.	{	võlū'ērīmūs,	<i>we shall</i>	
		võlū'ērītīs,	<i>ye will</i>	
		võlū'ērīnt,	<i>they will</i>	

The Subjunctive Mood is declined like the Poténtial.

## INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Võllē, *to be willing.*

Preterpérfect and Preterplúperfect Tense.

Võlūs'sě, *to have been willing.*

*Note.* *Võlō* wants the future tense of the Infinitive Mood, as it has no súpine.

## GERUNDS.

Võlēn'dī,	<i>of béing willing,</i>
võlēn'dō,	<i>in béing willing,</i>
võlēn'dūm,	<i>béing willing,</i>

## PARTICIPLE.

*Présent*, Võ'lēns, *willing or béing willing.*

As *Võlō* has no súpine, it has no future párticipie.

NOLO, *I am unwilling.*

## INDICATIVE MOOD.

1. Present Tense.—*I am unwilling.*

Singular.	{	Nō'lō. <sup>81</sup>	<i>I am</i>	} <i>unwilling</i>
		nōn'vīs,	<i>thou art</i>	
		nōn'vūlt,	<i>he is</i>	
Plural.	{	nō'lūmūs,	<i>we are</i>	
		nōn'vūl'tīs,	<i>ye are</i>	
		nō'lūnt,	<i>they are</i>	

<sup>81</sup> This verb is a compound of nōn, *not*, with the preceding verb võ'lō, *I will*.

2. Preterimperfect Tense.—*I was unwilling.*

Singular.	{	Nōlē'bām,	<i>I was</i>	} unwilling.
		nōlē'bās,	<i>thou wast</i>	
		nōlē'bāt,	<i>he was</i>	
Plural.	{	nōlēbā'mūs,	<i>we were</i>	
		nōlēbā'tīs,	<i>ye were</i>	
		nōlē'bānt,	<i>they were</i>	

3. Preterperfect Tense.—*I have been unwilling.*

Singular.	{	Nō'lūī,	<i>I have</i>	} been unwilling.
		nōlūīs'tī,	<i>thou hast</i>	
		nō'lūīt,	<i>he has</i>	
Plural.	{	nōlūīmūs,	<i>we have</i>	
		nōlūīs'tīs,	<i>ye have</i>	
		nōlūē'rūnt vėl -ē'rě,	<i>they have</i>	

4. Preterpluperfect Tense.—*I had been unwilling.*

Singular.	{	Nōlū'ērām,	<i>I had</i>	} been unwilling.
		nōlū'ērās,	<i>thou hadst</i>	
		nōlū'ērāt,	<i>he had</i>	
Plural.	{	nōlūērā'mūs,	<i>we had</i>	
		nōlūērā'tīs,	<i>ye had</i>	
		nōlū'ērānt,	<i>they had</i>	

5. Future Tense.—*I shall or will be unwilling.*

Singular.	{	Nō'lām,	<i>I shall</i>	} be unwilling.
		nō'lēs,	<i>thou wilt</i>	
		nō'lēt,	<i>he will</i>	
Plural.	{	nōlē'mūs,	<i>we shall</i>	
		nōlē'tīs,	<i>ye will</i>	
		nō'lēnt,	<i>they will</i>	

## IMPERATIVE MOOD.

Présent Tense.—*No first or third Person*

Singular.	{	Nō'lī, nōlītō,	<i>be thou unwilling.</i>
		_____	_____
Plural.	{	nōlītě, nōlītō'tě,	<i>be ye unwilling.</i>
		_____	_____

## POTENTIAL MOOD.

1. Pr<sup>é</sup>sent Tense.—*may, can, should, would be.*

Singular.	{	Nōlīm,	I may	} be unwilling.
	{	nōlīs,	thou māyest	
	{	nōlīt,	he may	
Pl <sup>u</sup> ral.	{	nōlīmūs,	we may	}
	{	nōlītīs,	ye may	
	{	nōlīnt,	they may	

2. Pr<sup>æ</sup>terimperfect Tense.—*might or could be.*

Singular.	{	Nōlēm,	I might	} be unwilling.
	{	nōlēs,	thou mightest	
	{	nōlēt,	he might	
Pl <sup>u</sup> ral.	{	nōllēmūs,	we might	}
	{	nōllētīs,	ye might	
	{	nōllēnt,	they might	

3. Pr<sup>æ</sup>terp<sup>er</sup>fect Tense.—*may or should have been.*

Singular.	{	Nōlū'ērīm,	I may	} have been unwilling.
	{	nōlū'ērīs,	thou māyest	
	{	nōlū'ērīt,	he may	
Pl <sup>u</sup> ral.	{	nōlūērīmūs,	we may	}
	{	nōlūērītīs,	ye may	
	{	nōlū'ērīnt,	they may	

4. Pr<sup>æ</sup>terpl<sup>u</sup>perfect Tense.—*might or would have been.*

Singular.	{	Nōlūis'sēm,	I might	} have been unwilling.
	{	nōlūis'sēs,	thou mightest	
	{	nōlūis'sēt,	he might	
Pl <sup>u</sup> ral.	{	nōlūissē'mūs,	we might	}
	{	nōlūissē'tīs,	ye might	
	{	nōlūis'sēnt,	they might	

5. F<sup>u</sup>t<sup>u</sup>re Tense.—*shall or will have been.*

Singular.	{	Nōlū'ērō,	I shall	} have been unwilling.
	{	nōlū'ērīs,	thou wilt	
	{	nōlū'ērīt,	he will	
Pl <sup>u</sup> ral.	{	nōlūērīmūs,	we shall	}
	{	nōlūērītīs,	ye will	
	{	nōlū'ērīnt,	they will	

The Subjunctive Mood is declined like the Pot<sup>en</sup>tial.



## INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Nō'lě, *to be unwilling.*

Preterpérfect and Preterplúperfect Tense.

Nōlūs'sě, *to have been unwilling.*

*Note.* Nō'lě wants the future tense of the Infinitive Mood, as it has no súpine.

## GERUNDS.

Nōlěn'dī,	<i>of béing unwilling.</i>
nōlěn'dō,	<i>in béing unwilling.</i>
nōlěn'dūm,	<i>béing unwilling.</i>

## PARTICIPLE.

*Present,* Nō'lěns, *unwilling or béing unwilling.*

As Nō'lě has no súpine, it has no future párticiple.

MALO, *I am more willing.*

## INDICATIVE MOOD.

1. Présent Tense.—*I am more willing or I would have ráther.*

<i>Singular.</i>	{	Mā'lō, <sup>85</sup>	<i>I am</i>	} <i>more willing.</i>
		mā'vīs,	<i>thou art</i>	
		mā'vūlt,	<i>he is</i>	
<i>Plúral.</i>	{	mā'lūmūs,	<i>we are</i>	}
		māvūl'tīs,	<i>ye are</i>	
		mā'lūnt,	<i>they are</i>	

2. Preterimperfect Tense.—*I was more willing.*

<i>Singular.</i>	{	Mālě'bām,	<i>I was</i>	} <i>more willing.</i>
		mālě'bās,	<i>thou wast</i>	
		mālě'bāt,	<i>he was</i>	
<i>Plúral.</i>	{	mālěbā'mūs,	<i>we were</i>	}
		mālěbā'tīs,	<i>ye were</i>	
		mālě'bānt,	<i>they were</i>	

<sup>85</sup> This verb is a compound of the ádverb mǎ'gīs, *more*, with the simple irregular verb, vō'lō, *I will or am willing.*

3. Preterpérfect Tense.—*I have been more willing.*

Singular.	{	Mā'lūi,	<i>I have</i>	} more willing. been
	{	mālūis'ti,	<i>thou hast</i>	
	{	mā'lūt,	<i>he has</i>	
Plural.	{	mālū'imūs,	<i>we have</i>	}
	{	mālūis'tis,	<i>ye have</i>	
	{	mālūērūnt vèl -ē'rě,	<i>they have</i>	

4. Preterplúperfect Tense.—*I had been more willing.*

Singular.	{	Mālū'ērām,	<i>I had</i>	} more willing. been
	{	mālū'ērās,	<i>thou hadst</i>	
	{	mālū'ērāt,	<i>he had</i>	
Plural.	{	mālū'ērā'mūs,	<i>we had</i>	}
	{	mālū'ērā'tis,	<i>ye had</i>	
	{	mālū'ērānt,	<i>they had</i>	

5. Future Tense.—*I shall or will be more willing.*

Singular.	{	Mālām,	<i>I shall</i>	} more willing. be
	{	mālēs,	<i>thou wilt</i>	
	{	māl'let,	<i>he will</i>	
Plural.	{	mālē'mūs,	<i>we shall</i>	}
	{	mālē'tis,	<i>ye will</i>	
	{	māl'lent,	<i>they will</i>	

Observe. *Māl'ē* has no Imperative Mood.

## POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would be.*

Singular.	{	Māl'im,	<i>I may</i>	} more willing. be
	{	māl'is,	<i>thou máyest</i>	
	{	māl'it,	<i>he may</i>	
Plural.	{	māl'imūs,	<i>we may</i>	}
	{	māl'is,	<i>ye may</i>	
	{	māl'int,	<i>they may</i>	

2. Preterimperfect Tense.—*might or could be.*

Singular.	{	Māl'lēm,	<i>I might</i>	} more willing. be
	{	māl'lēz,	<i>thou mightest</i>	
	{	māl'lēt,	<i>he might</i>	
Plural.	{	māl'lē'mūs,	<i>we might</i>	}
	{	māl'lē'tis,	<i>ye might</i>	
	{	māl'lēnt,	<i>they might</i>	

3. Preterpérfect Tense.—*may or should have been.*

<i>Singular.</i>	{ Mālū ēřim,	<i>I may</i>	} <i>more willing.</i> <i>have been</i>
	{ mālū ēřis,	<i>thou máyest</i>	
	{ mālū ēřit,	<i>he may</i>	
<i>Plúral.</i>	{ mālūēřimūs,	<i>we may</i>	}
	{ mālūēřitīs,	<i>ye may</i>	
	{ mālū ēřint,	<i>they may</i>	

4. Preterplúperfect Tense.—*might or would have been.*

<i>Singular.</i>	{ Mālūs'sēm,	<i>I might</i>	} <i>more willing.</i> <i>have been</i>
	{ mālūs'sēs,	<i>thou mightest</i>	
	{ mālūs'sēt,	<i>he might</i>	
<i>Plúral.</i>	{ mālūissē'mūs,	<i>we might</i>	}
	{ mālūissē'tīs,	<i>ye might</i>	
	{ mālūissēt,	<i>they might</i>	

5. Fúture Tense.—*shall or will have been.*

<i>Singular.</i>	{ Mālū'ērō,	<i>I shall</i>	} <i>more willing.</i> <i>have been</i>
	{ mālū'ēris,	<i>thou wilt</i>	
	{ mālū'ērit,	<i>he will</i>	
<i>Plúral.</i>	{ mālūērī'mūs,	<i>we shall</i>	}
	{ mālūērī'tīs,	<i>ye will</i>	
	{ mālū'ērint,	<i>they will</i>	

The Subjunctive Mood is declined like the Poténtial.

## INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Māl'le *to be more willing or to have ráther.*

Preterpérfect and Preterplúperfect Tense.

Mālūs'sē, *to have been more willing or to have had, ráther.*

*Note.* Māl'lo wants the fúture tense of the Infinitive Mood, as it has no súpine.

## GERUNDS.

Mālēn'dī,	<i>of béing more willing.</i>
mālēn'dō,	<i>in béing more willing.</i>
mālēn'dūm,	<i>béing more willing.</i>

## PARTICIPLE.

*Présent,* Māl'lēns, *more willing or béing more willing.*

As Māl'lo has no súpine, it has no fúture participle.

EDO, *I eat.*

## INDICATIVE MOOD.

1. Present Tense.—*I do eat or am eating.*

Singular.	{	Ē'dō,	<i>I eat,</i>
	{	ē'dīs vèl ēs,	<i>thou eatest,</i>
	{	ē'dīt vèl ēst,	<i>he eats,</i>
Plural.	{	ē'dīmūs,	<i>we eat,</i>
	{	ē'dītīs vèl ēs'tīs,	<i>ye eat,</i>
	{	ē'dūnt,	<i>they eat.</i>

2. Preterimperfect Tense.—*I did eat or was eating.*

Singular.	{	Ēdē'bām,	<i>I was</i>	} <i>eating.</i>
	{	ēdē'bās,	<i>thou wast</i>	
	{	ēdē'bāt,	<i>he was</i>	
Plural.	{	ēdēbā'mūs,	<i>we were</i>	
	{	ēdēbā'tīs,	<i>ye were</i>	
	{	ēdē'bānt,	<i>they were</i>	

3. Preterperfect Tense.—*I ate or have eaten.*

Singular.	{	Ē'di,	<i>I ate,</i>
	{	ēdis'tī,	<i>thou atest,</i>
	{	ē'dīt,	<i>he ate,</i>
Plural.	{	ē'dīmūs,	<i>we ate,</i>
	{	ēdis'tīs,	<i>ye ate,</i>
	{	ēdē'rūnt vèl ēdē'rē,	<i>they ate</i>

4. Preterpluperfect Tense.—*I had eaten.*

Singular.	{	Ē'dērām,	<i>I had</i>	} <i>eaten.</i>
	{	ē'dērās,	<i>thou hadst</i>	
	{	ē'dērāt,	<i>he had</i>	
Plural.	{	ēdērā'mūs,	<i>we had</i>	
	{	ēdērā'tīs,	<i>ye had</i>	
	{	ē'dērānt,	<i>they had</i>	

5. Future Tense.—*I shall or will eat.*

Singular.	{	Ē'dām,	<i>I shall</i>	} <i>eat.</i>
	{	ē'dēs,	<i>thou wilt</i>	
	{	ē'dēt,	<i>he will</i>	

<i>Plúral.</i>	{ ēdē'mūs, ēdē'tīs, ēdēnt,	<i>we shall ye will they will</i>	{   <i>eat.</i>
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### IMPERATIVE MOOD.—*No first Person.*

<i>Singular.</i>	{ Ē'dē, ēdītō vèl ēs, ēs'tō, <sup>85</sup> ēdāt, ēdītō vèl ēs'tō,	<i>eat thou, let him eat,</i>
<i>Plúral.</i>	{ ēdā'mūs, ēdītē, ēdītō'tē vèl ēs'tē, ēstō'tē, ēdānt, ēdūn'tō,	<i>let us eat, eat ye, let them eat.</i>

### POTENTIAL MOOD.

#### 1. Présent Tense.—*may, can, should, would*

<i>Singular.</i>	{ Ē'dām, ēdās, ēdāt,	<i>I may thou máyest he may</i>	{   <i>eat.</i>
<i>Plúral.</i>	{ ēdā'mūs, ēdā'tīs, ēdānt,	<i>we may ye may they may</i>	{   <i>eat.</i>

#### 2. Preterimperfect Tense.—*might or could.*

<i>Singular.</i>	{ Ē'dērēm vèl ēs'sēm, ē'dērēs vèl ēs'sēs, ē'dērēt vèl ēs'sēt,	<i>I might thou míghtest he might</i>	{   <i>eat.</i>
<i>Plúral.</i>	{ ēdērē'mūs vèl ēssē'mūs, ēdērē'tīs vèl ēssē'tīs, ēdērēnt vèl ēs'sēnt,	<i>we might ye might they might</i>	{   <i>eat.</i>

#### 3. Preterperfect Tense.—*may or should have.*

<i>Singular.</i>	{ Ē'dērīm, ē'dērīs, ē'dērīt,	<i>I may thou máyest he may</i>	{   <i>have eaten.</i>
<i>Plúral.</i>	{ ēdērīmūs, ēdērītīs, ē'dērīnt,	<i>we may ye may they may</i>	{   <i>have eaten.</i>

<sup>85</sup> This verb has some of its parts the same with those of the verb ēs'sē, *to be*.

4. Preterplúperfect Tense.—*might or would have.*

Singular.	{	Ēdis'sēm,	<i>I might</i>	} <i>have eaten.</i>
	{	ēdis'sēs,	<i>thou mightest</i>	
	{	ēdis'sēt,	<i>he might</i>	
Plúral.	{	ēdissē'mūs,	<i>we might</i>	}
	{	ēdissē'tīs,	<i>ye might</i>	
	{	ēdis'sēnt,	<i>they might</i>	

5. Fúture Tense.—*shall or will have.*

Singular.	{	Ē'dērō,	<i>I shall</i>	} <i>have been.</i>
	{	ē'dērīs,	<i>thou wilt</i>	
	{	ē'dērīt,	<i>he will</i>	
Plúral.	{	ēdērī'mūs,	<i>we shall</i>	}
	{	ēdērī'tīs,	<i>ye will</i>	
	{	ē'dērīnt,	<i>they will</i>	

The Subjunctive Mood is declined like the Poténtial.

## INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Ē'dērē *vel* ēs'sē, *to eat.*

Preterpérfect and Preterplúperfect Tense.

Ēdis'sē, *to have eaten.*

Fúture Tense.

Ēsū'rūm ēs'sē, *to be about to eat.*

## GERUNDS.

Ēdēn'dī,	<i>of eating,</i>
ēdēn'dō,	<i>in eating,</i>
ēdēn'dūm,	<i>eating.</i>

## SUPINES.

Ē'sūm, *to eat.*

Ē'sū, *to be eaten.*

## PARTICIPLES.

*Présent,* Ē'dēns, *eating.*

*Fúture,* Ēsū'rūs, *about to eat.*

FERO, *I bear or suffer.*

INDICATIVE MOOD.

1. Présent Tense.—*I do bear or am bearing.*

Singular.	{ Fěřǎ,	<i>I bear,</i>
	{ fěrs,	<i>thou bearest,</i>
	{ fěrt,	<i>he bears,</i>
Plural.	{ fěřimūs,	<i>we bear,</i>
	{ fěrtīs,	<i>ye bear,</i>
	{ fěrunt,	<i>they bear.</i>

2. Präterimperfect Tense.—*I did bear or was bearing.*

Singular.	{ Fěřēbām,	<i>I was</i>	} <i>bearing.</i>
	{ fěřēbās,	<i>thou wast</i>	
	{ fěřēbāt,	<i>he was</i>	
Plural.	{ fěřēbāmūs,	<i>we were</i>	}
	{ fěřēbātīs,	<i>ye were</i>	
	{ fěřēbānt,	<i>they were</i>	

3. Präterperfect Tense.—*I bare, bore, or have borne.*

Singular.	{ Tǔlī,	<i>I bare,</i>
	{ tǔlis'tī,	<i>thou barest,</i>
	{ tǔlīt,	<i>he bare,</i>
Plural.	{ tǔlīmūs,	<i>we bare,</i>
	{ tǔlis'tīs,	<i>ye bare,</i>
	{ tǔlērunt vėl.tǔlēřē,	<i>they bare.</i>

4. Präterpluperfect Tense.—*I had borne.*

Singular.	{ Tǔlērām,	<i>I had</i>	} <i>borne.</i>
	{ tǔlērās,	<i>thou hadst</i>	
	{ tǔlērāt,	<i>he had</i>	
Plural.	{ tǔlērāmūs,	<i>we had</i>	}
	{ tǔlērātīs,	<i>ye had</i>	
	{ tǔlērānt,	<i>they had</i>	

5. Future Tense.—*I shall or will bear.*

Singular.	{ Fěřām,	<i>I shall</i>	} <i>bear.</i>
	{ fěřēs,	<i>thou wilt</i>	
	{ fěřēt,	<i>he will</i>	

<i>Plúral.</i>	{ fěré'mūs, fěré'tīs, fě'rěnt,	<i>we shall ye will they will</i>	} <i>bear.</i>
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## IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

<i>Singular.</i>	{ Fěr, fěr'tō, fě'răt, fěr'tō,	<i>bear thou, let him bear,</i>
<i>Plúral.</i>	{ fěrá'mūs, fěr'tě, fěrtō'tě, fě'rânt, fěrŭn'tō,	<i>let us bear, bear ye, let them bear.</i>

## POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would.*

<i>Singular.</i>	{ Fěrām, fě'rās, fě'răt,	<i>I may thou máyest he may</i>	} <i>bear.</i>
<i>Plúral.</i>	{ fěrá'mūs, fěrá'tīs, fě'rânt,	<i>we may ye may they may</i>	

2. Preterimperfect Tense.—*might or could.*

<i>Singular.</i>	{ Fěrřēm, fěrřēs, fěrřět,	<i>I might thou míghtest he might</i>	} <i>bear.</i>
<i>Plúral.</i>	{ fěrrě'mūs, fěrrě'tīs, fěrřěnt,	<i>we might ye mig'it they might</i>	

3. Preterpérfect Tense.—*may or should have.*

<i>Singular.</i>	{ Tŭ'lěřīm, tŭ'lěřīs, tŭ'lěřīt,	<i>I may thou máyest he may</i>	} <i>have borne.</i>
<i>Plúral.</i>	{ tŭlěřīmūs, tŭlěřītīs, tŭ'lěřīnt,	<i>we may ye may they may</i>	

4. Preterplúperfect Tense.—*might or would have.*

<i>Singular.</i>	{ Tŭlīs'sēm, tŭlīs'sēs, tŭlīs'sět,	<i>I might thou míghtest he might</i>	} <i>have borne.</i>
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<i>Plural.</i>	{	tūlissē'mūs,	<i>we might</i>	}	<i>borne.</i>
		tūlissē'tīs,	<i>ye might</i>		
		tūlis'sēnt,	<i>they might</i>		
5. Future Tense.— <i>shall or will have.</i>					
<i>Singular.</i>	{	Tū'lērō,	<i>I shall</i>	}	<i>have borne.</i>
		tū'lērīs,	<i>thou wilt</i>		
		tū'lērīt,	<i>he will</i>		
<i>Plural.</i>	{	tūlērī'mūs,	<i>we shall</i>	}	
		tūlērī'tīs,	<i>ye will</i>		
		tū'lērīnt,	<i>they will</i>		

The Subjunctive Mood is declined like the Potential.

### INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Fēr'rě, *to bear or suffer.*

Preterpérfect and Preterplúperfect Tense.

Tūlis'sě, *to have borne or suffered.*

Future Tense.

Lātūrŭm ěs'sě, *to be about to bear or suffer.*

### GERUNDS.

Fērēn'dī,	<i>of bearing,</i>
fērēn'dō,	<i>in bearing,</i>
fērēn'dŭm,	<i>bearing.</i>

### SUPINES.

Lā'tŭm, *to bear.*      Lā'tŭ, *to be borne.*

### PARTICIPLES.

*Présent,* Fēr'rěns, *bearing or suffering.*

*Future,* Lātūrŭs, *about to bear or suffer.*

FIO, *I become or am made.*

### INDICATIVE MOOD.

1. Présent Tense.—*I do become or am made*

<i>Singular.</i>	{	Fīō,	<i>I become,</i>
		fīs,	<i>thou becomest,</i>
		fīt,	<i>he becomes,</i>

<i>Plúral.</i>	$\left\{ \begin{array}{l} fī'mūs, \\ fī'tīs, \\ fī'ūnt, \end{array} \right.$	$\left. \begin{array}{l} we\ become, \\ ye\ become, \\ they\ become. \end{array} \right\}$
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2. Preterimperfect Tense.—*I did become or was made.*

<i>Singular.</i>	$\left\{ \begin{array}{l} fīē'bām, \\ fīē'bās, \\ fīē'bāt, \end{array} \right.$	$\left. \begin{array}{l} I\ did \\ thou\ didst \\ he\ did \end{array} \right\}$	$\left. \begin{array}{l} \\ \\ \end{array} \right\} become.$
<i>Plúral.</i>	$\left\{ \begin{array}{l} fīēbā'mūs, \\ fīēbā'tīs, \\ fīē'bānt, \end{array} \right.$	$\left. \begin{array}{l} we\ did \\ ye\ did \\ they\ did \end{array} \right\}$	

3. Preterperfect Tense.—*sūm vėl fūi, I became, I am become, or I have been made.*

<i>Singular.</i>	$\left\{ \begin{array}{l} fāc'tūs sūm, \\ fāc'tūs ēs, \\ fāc'tūs ēst, \end{array} \right.$	$\left. \begin{array}{l} I\ have \\ thou\ hast \\ he\ has \end{array} \right\}$	$\left. \begin{array}{l} \\ \\ \end{array} \right\} been\ made.$
<i>Plúral.</i>	$\left\{ \begin{array}{l} fāc'tī sū'mūs, \\ fāc'tī ēs'tīs, \\ fāc'tī sūnt, \end{array} \right.$	$\left. \begin{array}{l} we\ have \\ ye\ have \\ they\ have \end{array} \right\}$	

4. Preterpluperfect Tense.—*ērām vėl fū'ērām, I had become or I had been made.*

<i>Singular.</i>	$\left\{ \begin{array}{l} fāc'tūs ērām, \\ fāc'tūs ērās, \\ fāc'tūs ērāt, \end{array} \right.$	$\left. \begin{array}{l} I\ had \\ thou\ hadst \\ he\ had \end{array} \right\}$	$\left. \begin{array}{l} \\ \\ \end{array} \right\} become.$
<i>Plúral.</i>	$\left\{ \begin{array}{l} fāc'tī ērā'mūs, \\ fāc'tī ērā'tīs, \\ fāc'tī ērānt, \end{array} \right.$	$\left. \begin{array}{l} we\ had \\ ye\ had \\ they\ had \end{array} \right\}$	

5. Future Tense.—*I shall or will become.*

<i>Singular.</i>	$\left\{ \begin{array}{l} fī'ām, \\ fī'ēs, \\ fī'ēt, \end{array} \right.$	$\left. \begin{array}{l} I\ shall \\ thou\ wilt \\ he\ will \end{array} \right\}$	$\left. \begin{array}{l} \\ \\ \end{array} \right\} become.$
<i>Plúral.</i>	$\left\{ \begin{array}{l} fīē'mūs, \\ fīē'tīs, \\ fī'ēt, \end{array} \right.$	$\left. \begin{array}{l} we\ shall \\ ye\ will \\ they\ will \end{array} \right\}$	

### IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

<i>Singular.</i>	$\left\{ \begin{array}{l} fī, fī'tō, \\ fī'āt, fī'tō, \end{array} \right.$	$\left. \begin{array}{l} become\ thou, \\ let\ him\ become, \end{array} \right\}$
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<i>Plúral.</i>	{	fīā'mūs,	<i>let us becóme.</i>
		fī'tě, fītō'tě,	<i>becóme ye,</i>
		fī'ant, fīūn'tō,	<i>let them becóme.</i>

### POTENTIAL MOOD.

#### 1. Présent Tense.—*may, can, should, would.*

<i>Singular.</i>	{	fīām,	<i>I may</i>	} <i>becóme.</i>
		fīās,	<i>thou máyest</i>	
		fī'at,	<i>he may</i>	
<i>Plúral.</i>	{	fīā'mūs,	<i>we may</i>	
		fīā'tīs,	<i>ye may</i>	
		fī'ant,	<i>they may</i>	

#### 2. Preterimperfect Tense.—*might or could.*

<i>Singular.</i>	{	fī'ērēm,	<i>I might</i>	} <i>becóme.</i>
		fī'ērēs,	<i>thou mightest</i>	
		fī'ērēt,	<i>he might</i>	
<i>Plúral.</i>	{	fīērē'mūs,	<i>we might</i>	
		fīērē'tīs,	<i>ye might</i>	
		fī'ērēt,	<i>they might</i>	

#### 3. Preterperfect Tense.—*sīm vėl fū'ērīm, may have or should have been made or have becóme.*

<i>Singular.</i>	{	fāc'tūs sīm,	<i>I may</i>	} <i>have becóme.</i>
		fāc'tūs sīs,	<i>thou máyest</i>	
		fāc'tūs sīt,	<i>he may</i>	
<i>Plúral.</i>	{	fāc'tī sīmūs,	<i>we may</i>	
		fāc'tī sītīs,	<i>ye may</i>	
		fāc'tī sīt,	<i>they may</i>	

#### 4. Preterpluperfect Tense.—*ēs'sēm vėl fūis'sēm, might or would have becóme, or been made or done.*

<i>Singular.</i>	{	fāc'tūs ēs'sēm,	<i>I might</i>	} <i>have becóme.</i>
		fāc'tūs ēs'sēs,	<i>thou mightest</i>	
		fāc'tūs ēs'sēt,	<i>he might</i>	
<i>Plúral.</i>	{	fāc'tī ēssē'mūs,	<i>we might</i>	
		fāc'tī ēssē'tīs,	<i>ye might</i>	
		fāc'tī ēs'sēt,	<i>they might</i>	

5. Fúture Tense.—*ě'rō vèl fű'ěrō, shall or will have becóme, or been made or done.*

Singular.	{	Făc'tūs ě'rō,	I shall	} have becóme.
		făc'tūs ě'rīs,	thou wilt	
		făc'tūs ě'rīt,	he wilt	
Plúral.	{	făc'ti ě'rīmūs,	we shall	
		făc'ti ě'rītīs,	ye will	
		făc'ti ě'rūnt,	they will	

The Subjunctive Mood is declined like the Poténtial.

### INFINITIVE MOOD.

Présent and Preterimperfect Tense.

*Fĕrĕi, to be made or done, or to becóme.*

Preterpérfect and Preterplúperfect Tense.

*Făc'tūm ěs'sě vèl fűis'sě, to have been made or done, or to have becóme.*

Fúture Tense.

*Făc'tūm ĭ'rĭ, to be abóut to be made or done, or to be abóut to becóme.*

### PARTICIPLES.

*Past, Făc'-tūs, made, done, or becóme.*

*Fúture, Fă-cĭēn'dūs,\* that is to or that must becóme; or, that is to be or that must be made or done.*

FEROR, *I am borne.*

### INDICATIVE MOOD.

1. Présent Tense.—*I am borne or súffered.*

Singular.	{	Fĕ'rōr,	I am	} borne.
		fĕr'rīs vèl fĕr'rě,	thou art	
		fĕr'tūr,	he is	

\* Sómetimes this párticiple, as also the gérunds of *făcĭō*, have the vówel *u* in place of *e* in the third sýllable: as *făcĭūn'dūs*, *făcĭūn dū*, *făcĭūn'dūm*, *făcĭūn'dī*, *făcĭūn'dō*; but this mánnuer of wrĭting is more áncient.

<i>Plúral.</i>	{ fě'řimŭr, fě'řimĩnĩ, fě'rŭn'tŭr,	<i>we are ye are they are</i>	} <i>borne.</i>
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2. Preterimperfect Tense.—*I was borne.*

<i>Singular.</i>	{ Fě'rě'băr, fě'rěbā'řis věl -bā'rě, fě'rěbā'tŭr,	<i>I was thou wast he was</i>	} <i>borne.</i>
<i>Plúral.</i>	{ fě'rěbā'mŭr, fě'rěbā'mĩnĩ, fě'rěbān'tŭr,	<i>we were ye were they were</i>	

3 Preterpérfect Tense.—*sŭm věl fŭ'ĩ, I have been borne.*

<i>Singular.</i>	{ Lā'tŭs sŭm, lā'tŭs ės, lā'tŭs ėsť,	<i>I have thou hast he has</i>	} <i>been borne.</i>
<i>Plúral.</i>	{ lā'tĩ sŭ'mŭs, lā'tĩ ės'tis, lā'tĩ sŭnt,	<i>we have ye have they have</i>	

4. Preterplúperfect Tense.—*ě'rām věl fŭ'ěrām, I had been borne.*

<i>Singular.</i>	{ Lā'tŭs ě'rām, lā'tŭs ě'rās, lā'tŭs ě'rāt,	<i>I had thou hadst he had</i>	} <i>been borne.</i>
<i>Plúral.</i>	{ lā'tĩ ě'rā'mŭs, lā'tĩ ě'rā'tis, lā'tĩ ě'rānt,	<i>we had ye had they had</i>	

5. Fúture Tense.—*I shall or will be borne.*

<i>Singular.</i>	{ Fě'răr, fě'rě'řis věl fě'rě'rě, fě'rě'tŭr,	<i>I shall thou wilt he will</i>	} <i>be borne.</i>
<i>Plúral.</i>	{ fě'rě'mŭr, fě'rě'mĩnĩ, fě'rěn'tŭr,	<i>we shall ye will they will</i>	

## IMPERATIVE MOOD.

Présent Tense.—*No first Pėrson.*

<i>Singular.</i>	{ Fě'r're, fě'r'tŭr, fě'rā'tŭr, fě'r'tŭr,	<i>be thou let him be</i>	} <i>borne.</i>
<i>Plúral.</i>	{ fě'rā'mŭr, fě'ř'mĩnĩ, fě'ř'mĩnŏr, fě'rān'tŭr, fě'rŭntŭr,	<i>let us be be ye let them be</i>	

## POTENTIAL MOOD.

1. *Présent Tense*.—*may, can, should, would be.*

<i>Singular.</i>	{	<i>Fě'răr,</i>	<i>I may</i>	} <i>be borne.</i>
		<i>fě'răr'is vėl fě'răr'rě</i>	<i>thou máyest</i>	
		<i>fě'răr'tūr,</i>	<i>he may</i>	
<i>Plúral.</i>	{	<i>fě'răr'mūr,</i>	<i>we may</i>	
		<i>fě'răr'mĩnĩ,</i>	<i>ye may</i>	
		<i>fě'răr'n'tūr,</i>	<i>they may</i>	

2. *Preterimperfect Tense*.—*might or could be.*

<i>Singular.</i>	{	<i>Fě'r'rěr,</i>	<i>I might</i>	} <i>be borne.</i>
		<i>fěrrě'ris vėl fěrrě'rě,</i>	<i>thou mightest</i>	
		<i>fěrrě'tūr,</i>	<i>he might</i>	
<i>Plúral.</i>	{	<i>fěrrě'mūr,</i>	<i>we might</i>	
		<i>fěrrě'mĩnĩ,</i>	<i>ye might</i>	
		<i>fěrrěn'tūr,</i>	<i>they might</i>	

3. *Preterpéfect Tense*.—*sĩm vėl fũ'ěrĩm, may or should have been.*

<i>Singular.</i>	{	<i>Lă'tūs sīm,</i>	<i>I may</i>	} <i>have been borne</i>
		<i>lă'tūs sīs,</i>	<i>thou māyest</i>	
		<i>lă'tūs sīt,</i>	<i>he may</i>	
<i>Plural.</i>	{	<i>lă'tī sīmūs,</i>	<i>we may</i>	
		<i>lă'tī sītīs,</i>	<i>ye may</i>	
		<i>lă'tī sīnt,</i>	<i>they may</i>	

4. *Preterplúperfect Tense*.—*ēs'sēm vėl fũis'sēm, might or would have been.*

<i>Singular.</i>	{	<i>Lă'tūs ēs'sēm,</i>	<i>I might</i>	} <i>have been borne.</i>
		<i>lă'tūs ēs'sēs,</i>	<i>thou mightest</i>	
		<i>lă'tūs ēs'sēt,</i>	<i>he might</i>	
<i>Plúral.</i>	{	<i>lă'tĩ ēssē'mūs,</i>	<i>we might</i>	
		<i>lă'tĩ ēssē'tis,</i>	<i>ye might</i>	
		<i>lă'tĩ ēs'sēt,</i>	<i>they might</i>	

5. *Fúture Tense*.—*ěrō vėl fũ'ěrō, shall or will have been.*

<i>Singular.</i>	{	<i>Lă'tūs ě'rō,</i>	<i>I shall</i>	}	<i>have been borne.</i>
		<i>lă'tūs ě'ris,</i>	<i>thou wilt</i>		
		<i>lă'tūs ě'rit,</i>	<i>he will</i>		

<i>Plúral.</i>	{	<i>lā'ti ěřimŭs,</i>	<i>we shall</i>	} <i>have been borne.</i>
		<i>lā'ti ěřitŭs,</i>	<i>ye will</i>	
		<i>lā'ti ěřunt,</i>	<i>they will</i>	

The Subjunctive Mood is declined like the Poténtial.

### INFINITIVE MOOD.

Présent and Preterimperfect Tense.

*Fēr'ri, to be borne.*

Preterpéfect and Preterplúperfect Tense.

*Lā'tŭm ěs'sě vėl fŭis'sě, to have been borne.*

Future Tense.

*Lā'tŭm ĭrĭ, to be about to be borne.*

### PARTICIPLES.

*Past. Lā'tŭs, borne or having been borne*

*Future, Fērēndŭs, that is to be or that must be borne.*

*EO, I go.*

*Ěō, I go*, is also a Verb Irregular, but, in mány of its tenses, it resémbles verbs of the Fourth Conjugátion : it is declined as follows :—

*Ěō, is, ĭvĭ, ĭrě, ěun'dĭ, ěun'dō, ěun'dŭm, ĭtŭm, ĭtŭ, ĭěns, ĭtŭ'rŭs, to go.*

### INDICATIVE MOOD.

1. Présent Tense.—*I do go or am going.*

<i>Singular.</i>	{	<i>Ěō,</i>	<i>I go,</i>
		<i>is,</i>	<i>thou goest,</i>
		<i>it,</i>	<i>he goes,</i>
<i>Plúral.</i>	{	<i>ĭmŭs,</i>	<i>we go,</i>
		<i>ĭtŭs,</i>	<i>ye go,</i>
		<i>ěunt,</i>	<i>they go.</i>

2. Preterimperfect Tense.—*I did go or was going.*

<i>Singular.</i>	{	<i>ĭbām,</i>	<i>I was</i>	} <i>going.</i>
		<i>ĭ'bās,</i>	<i>thou wast</i>	
		<i>ĭ'bāt,</i>	<i>he was</i>	
<i>Plúral.</i>	{	<i>ĭbā'mŭs,</i>	<i>we were</i>	
		<i>ĭbā'tŭs,</i>	<i>ye were</i>	
		<i>ĭ'bānt,</i>	<i>they were</i>	

3. Preterpérfect Tense.—*I went or have gone.*

<i>Singular.</i>	{	<i>I</i> vī,	<i>I went,</i>
		<i>ī</i> vīs'tī,	<i>thou wentest,</i>
		<i>ī</i> vīt,	<i>he went.</i>
<i>Plúral.</i>	{	<i>ī</i> vīmūs,	<i>we went,</i>
		<i>ī</i> vīs'tīs,	<i>ye went,</i>
		<i>ī</i> vērūnt <i>æ</i> l <i>ī</i> vērě,	<i>they went.</i>

4. Preterplúperfect Tense.—*I had gone.*

<i>Singular.</i>	{	<i>ī</i> vērām,	<i>I had</i>	} <i>gone.</i>
		<i>ī</i> vērās,	<i>thou hadst</i>	
		<i>ī</i> vērāt,	<i>he had</i>	
<i>Plúral.</i>	{	<i>ī</i> vērāmūs,	<i>we had</i>	}
		<i>ī</i> vērātīs,	<i>ye had</i>	
		<i>ī</i> vērānt,	<i>they had</i>	

5. Fúture Tense.—*I shall or will go.*

<i>Singular.</i>	{	<i>ī</i> bō,	<i>I shall</i>	} <i>go.</i>
		<i>ī</i> bīs,	<i>thou wilt</i>	
		<i>ī</i> bīt,	<i>he will</i>	
<i>Plúral.</i>	{	<i>ī</i> bīmūs,	<i>we shall</i>	}
		<i>ī</i> bītīs,	<i>ye will</i>	
		<i>ī</i> būnt,	<i>they will</i>	

## IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

<i>Singular.</i>	{	<i>I</i> , <i>ī</i> tō,	<i>go thou,</i>
		<i>ē</i> āt, <i>ī</i> tō,	<i>let him go,</i>
<i>Plúral.</i>	{	<i>ē</i> ā'mūs,	<i>let us go,</i>
		<i>ī</i> tē, <i>ī</i> tō'tē,	<i>go ye,</i>
		<i>ē</i> ānt, <i>ē</i> ūn tō,	<i>let them go.</i>

## POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would.*

<i>Singular.</i>	{	<i>ē</i> ām,	<i>I may</i>	} <i>go.</i>
		<i>ē</i> ās,	<i>thou máyest</i>	
		<i>ē</i> āt,	<i>he may</i>	
<i>Plúral.</i>	{	<i>ē</i> ā'mūs,	<i>we may</i>	}
		<i>ē</i> ā'tīs,	<i>ye may</i>	
		<i>ē</i> ānt,	<i>they may</i>	



2. Preterimperfect Tense.—*might or could.*

<i>Singular.</i>	{	Īrēm,	<i>I might</i>	}	<i>go.</i>	
	{	īrēs,	<i>thou mightest</i>			
	{	īrēt,	<i>he might</i>			
<i>Plural.</i>	{	īrēmūs,	<i>we might</i>	}		
	{	īrētīs,	<i>ye might</i>			
	{	īrēnt,	<i>they might</i>			

3. Preterperfect Tense.—*may or should have.*

<i>Singular.</i>	{	Īvēřim,	<i>I may</i>	} <i>have gone.</i>
	{	īvēřis,	<i>thou máyest</i>	
	{	īvēřit,	<i>he may</i>	
<i>Plūral.</i>	{	īvēřimūs,	<i>we may</i>	
	{	īvēřitīs,	<i>ye may</i>	
	{	īvēřint,	<i>they may</i>	

4. Preterpluperfect Tense.—*might or would have.*

<i>Singular.</i>	{	Īvis'sēm,	<i>I might</i>	} <i>have gone.</i>
		īvis'sēs,	<i>thou mightest</i>	
		īvis'sēt,	<i>he might</i>	
<i>Plural.</i>	{	īvissē'mūs,	<i>we might</i>	
		īvissē'tīs,	<i>ye might</i>	
		īvis'sēnt,	<i>they might</i>	

5. Future Tense.—*shall or will have.*

<i>Singular.</i>	{	Ī'vēřō,	<i>I shall</i>	} <i>have gone.</i>
		īvēřis,	<i>thou wilt</i>	
		īvēřit,	<i>he will</i>	
<i>Plural.</i>	{	īvēřimūs,	<i>we shall</i>	
		īvēřitīs,	<i>ye will</i>	
		īvēřint.	<i>they will</i>	

The Subjunctive Mood is declined like the Potential.

## INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Īrē, *to go.*

Preterperfect and Preterpluperfect Tense.

Īvis'sē, *to have gone.*

## FUTURE TENSE.

Ītūrūm ēs'sē, to be about to go.

## GERUNDS.

Ēūn'dī,	of going,
ēūn'dō,	in going,
ēūn'dūm,	going.

## SUPINES.

Ītūm, to go.      Ī'tū, to be gone.

## PARTICIPLES.

*Présent.* Iēns, going.

*Génitive.* ēūn'tis, of a person or thing going.

*Future.* Ītūrūs, about to go.

In like manner are the compounds<sup>97</sup> of ē'ō declined: as are

<sup>97</sup> The more common compounds of ē'ō are the following, which, exclusive of *quē'ō* and of *nē'quē'ō*, and exclusive (likewise) of *am'bi'ō*, *I environ*, a verb originally a compound of ē'ō, but eventually adopted among the regular verbs of the fourth conjugation, amount to seventeen in number:—

1. āb'ēō,	ābī'vī,	āb'ītūm,	ābī'rē,	to go away,
2. ād'ēō,	ādī'vī,	ād'ītūm,	ādī'rē,	to go unto,
3. āntē'ēō,	āntēī'vī,	āntē'ītūm,	āntēī'rē,	to go before,
4. cīrcūm'ēō,	cīrcūmī'vī,	cīrcūm'ītūm,	cīrcūmī'rē,	to go round,
5. cō'ēō,	cōī'vī,	cō'ītūm,	cōī'rē,	to go together with,
6. ēx'ēō,	ēxī'vī,	ēx'ītūm,	ēxī'rē,	to go out,
7. īn'ēō,	īnī'vī,	īn'ītūm,	īnī'rē,	to go in,
8. īntēr'ēō,	īntērī'vī,	īntēr'ītūm,	īntērī'rē,	to perish,
9. īntro'ēō,	īntroī'vī,	īntro'ītūm,	īntroī'rē,	to go into,
10. ōb'ēō,	ōbī'vī,	ōb'ītūm,	ōbī'rē,	to go through with.
11. pēr'ēō,	pērī'vī,	pēr'ītūm,	pērī'rē,	to perish,
12. prā'ēō,	prāī'vī,	prā'ītūm,	prāī'rē,	to precede.
13. prāter'ēō,	prāterī'vī,	prāter'ītūm,	prāterī'rē,	to pass by,
14. prō'dēō,	prōdī'vī,	prō'dītūm,	prōdī'rē,	to go forth,
15. rē'dēō,	rēdī'vī,	rē'dītūm,	rēdī'rē,	to return,
16. sūb'ēō,	sūbī'vī,	sūb'ītūm,	sūbī'rē,	to go under,
17. trāns'ēō,	trānsī'vī,	trāns'ītūm,	trānsī'rē,	to pass over.

In all these verbs the penult of the supine (ē'ō being one of the exceptions to the General Rule "Sūpī'ā'ūm dī'sj'ī'l'ābūm prīō'rēm hā'bēt lōn'gūm,") is short. See Prosody.

And here it is requisite to observe, that in the Præterite of the Indicative, and the tenses derived from it, the *v* is oftener dropped, than

álso quěŏ, *I am able*, and něquěŏ, *I am unable*; but these last are not úsed in the Impérative Mood, and sěldom or néver éither in the Gérunds or Párticiples.<sup>89</sup>

## DEFECTIVE VERBS.

VERBS that have ónly some partícular Těnses and Pěrsóns,<sup>90</sup> are called *Defective*; such are the fólloving:—

### 1. Aĩŏ,<sup>90</sup> *I say*.

#### INDICATIVE MOOD.

Présent Tense.—*I say*.

	Singular.			Plural.	
Aĩŏ,	ăĩs,	ăĩt,	—	—	ăĩũnt.

retained, in ěŏ and all its compounds:—thus, for *ăďĩvĩ, pěrĩrĩ, &c.*, we more fréquently read and say *ăďĩĩ, pěrĩĩ, &c.* This contracted form is likewise véry fréquent in óther verbs, though scárcey so fréquent as in ěŏ and its compounds.

Again, although ěŏ is properly a neuter verb, yet, éven by the best writers, was it úsed *personally*, as well as *impersonally*, in the pássive voice:—thus in CÆ'SAR we find "*flă'měn pěďĩbũs trănsĩrĩ pŏ'těst,*" *the river can be cróssed on foot*: álso in CÍ'CERO we read "*pěrĩcũlũ ěďěũntũr,*" *dangers are come únto*: and mány óther pássages of like kind might be quoted.

In *prŏďěŏ* and *řěďěŏ* the létter *d* is insérted for the sake of distínetness of sound; and in *pră'ěŏ*, the díphthong is óftener short than long.

<sup>89</sup> *Vě'něŏ, to be sold*, is conjugated like ěŏ, excépt that it has no impérative, nor future infinitive, nor gérunds, súpines, or párticiples.

<sup>90</sup> The verb *ďă'řě, to give*, wants the first pėrsón sĭngular of the présent of the indicative, and álso of the présent of the potėntial, pássive:—in like mánner, *fă'rĩ, to speak*, wants the same pėrsóns, of the like tense, of the same two moods. Again, the sécond pėrsón sĭngular of the impėrative of *scĩŏ, I know*, námedy, *scĩ*, was sěldom (or perhăps néver) in use.—Among *Defective Verbs* some grammárians class such words as "*sĩs,*" for *sĩ vĩs, if thou art willing*; "*sũl'tis*" for *sĩ vũl'tis, if ye are willing*; "*sŏ'děs,*" for *sĩ aũdēs, if thou dárest*:—álso, *ĩn'fĩt, he begins*, or ráther, *it is begún*; *ďě'fĩt, it is wánting*; and *cŏn'fĩt, it is done*; with a few more which hárdly belong to this tríbe.

<sup>90</sup> In the verb *ăĩŏ* the first two létters are álways pronóunced as one syllable whénéver they are fólloved by a vŏwel: but when a cŏnsonant fŏllows the *i*, then the first létter is inváriably short; as, *ăĩ't, he saith* or *says*.

Preterimperfect Tense.—*I said or did say.*

	<i>Singular.</i>			<i>Plural.</i>	
Aiē'-bām,	-bās,	-bāt,	-bā'mūs,	-bā'tīs,	-bānt.

Preterperfect Tense.—*thou saidest.*

	<i>Singular.</i>			<i>Plural.</i>	
—	ā'stī,	—	—	ā's'tīs,	—

### IMPERATIVE MOOD.

Présent Tense.—*say.*

	<i>Singular.</i>			<i>Plural.</i>	
—	ā'ī cēl āī,	—	—	—	—

### POTENTIAL MOOD.

Présent Tense.—*thou mayest say.*

	<i>Singular.</i>			<i>Plural.</i>	
—	aīās,	aīāt,	aīā'mūs,	—	aīānt.

### PARTICIPLE.

*Présent, Aī'ēns, sāying.*

2. Aū'sīm, *I dare.*

### INDICATIVE AND POTENTIAL MOOD.

1. Présent Tense.—*I dare or I may dare.*

	<i>Singular.</i>			<i>Plural.</i>	
Aū'sīm,	aū'sīs,	aū'sīt,	—	—	aū'sīnt.

3. Ā'vē, *hail.*

### IMPERATIVE MOOD.

1. Présent Tense.—*hail.*

	<i>Singular.</i>			<i>Plural.</i>	
—	{ ā'vē, āvē'tō, }	—	—	{ āvē'tē, āvē'tō'tē. }	—

### INFINITIVE MOOD.

Présent Tense.

Āvē'rē, *to hail or to speed.*

4. Sāl'vē,<sup>91</sup> *God save you.*

## INDICATIVE MOOD.

FUTURE Tense.—*thou wilt be safe.*

Singular.

Plural.

sāl'vē'bīs, — — — —

## IMPERATIVE MOOD

Présent Tense.—*be safe.*

Singular.

Plural.

{ sāl've,  
sāl'vē'tě, }{ sāl'vē'tě,  
sāl'vētō'tě, }

## INFINITIVE MOOD.

Présent Tense.

Sāl'vēřě, *to be safe and sound.*5. Čě'dō, *tell me.*

## IMPERATIVE MOOD.

Présent Tense.—*tell me.*

Singular.

Plural.

čě'dō, — — — —

čě'děťě, — — — —

6. Fāx'īm for Fā'čīām or Fě'čěřīm, *I may do it.*

## INDICATIVE AND POTENTIAL MOOD.

Preterpérfect Tense.—*I may do it.*

Singular.

Plural.

Fāx'īm,

fāx'īs,

fāx'īt,

fāx'īmūs,

fāx'ītīs,

fāx'īnt.

FUTURE Tense.—*I shall or will do it.*

Singular.

Plural.

Fāx'ō,

fāx'īs,

fāx'īt,

fāx'īmūs,

fāx'ītīs,

fāx'īnt.

<sup>91</sup> With this verb several grammarians couple the like parts of the verb vā'lēū, *I am able*, in the sense of "adieu" or "farewell."

7. Quā'sō, <sup>or</sup> *I pray.*

### INDICATIVE MOOD.

Present Tense.—*I pray.*

	<i>Singular.</i>		<i>Plural.</i>	
Quā'sō,	quā'sīs,	quā'sīt,	quā'sūmūs,	— —

### INFINITIVE MOOD.

Présent Tense.

Quā'sērē, *to beg or to beseech.*

### PARTICIPLE.

*Présent, Quā'sēns, beseeching.*

8. In'quīō *rēl* In'quām, *I say.*

### INDICATIVE MOOD.

Présent Tense.—*I say.*

	<i>Singular.</i>		<i>Plural.</i>	
In'quīō, } <i>rēl</i> In'quām, }	in'quīs,	in'quīt,	in'quīmūs,	— — in'quīūt

Preterimperfect Tense.—*I said or did say.*

	<i>Singular.</i>		<i>Plural.</i>	
— —	— —	in'quīē'bāt,	— —	— — in'quīē'bānt.

Preterperfect Tense.—*saidest thou.*

	<i>Singular.</i>		<i>Plural.</i>	
— —	in'quis'tī,	— —	— —	— —

Fúturo Tense.—*thou wilt say.*

	<i>Singular.</i>		<i>Plural.</i>	
— —	in'quīēs,	in'quīēt,	— —	— —

<sup>or</sup> This verb quā'sō seems to have been the original form of quā'rō, *I seek.*

## IMPERATIVE MOOD.

Présent Tense.—say thou.

Singular.		Plural.	
— { in'quě, } — { in'quĩtõ, }	{ in'quĩät, } { in'quĩtõ, }	—	—

## PARTICIPLE.

Présent, Īn'quĩēns, saying.<sup>93</sup>

Nõ'vĩ, *I know* or *I have known*, õ'dĩ,<sup>94</sup> *I hate* or *I have hated*, cẽ'pĩ, *I begin* or *I have begun*, and mẽ'mĩnĩ, *I do remember* or *I have remembered*, are likewise Verbs Defective; as they have only the Preterpérfect Tense of the Indicative Mood, with the Tenses fórmed therefróm :—thus,

Nõ'vĩ, <i>I know</i> or <i>I knew</i> ,	} known.	Õ'dĩ, <i>I hate</i> or <i>I hated</i> ,	} hated.
Nõ'vẽrãm, <i>I had</i>		Õ'dẽrãm, <i>I had</i>	
Nõ'vẽrĩm, <i>I may have</i>		Õ'dẽrĩm, <i>I may have</i>	
Nõvis'sẽm, <i>I might have</i>		Õdis'sẽm, <i>I would have</i>	
Nõ'vẽrũ, <i>I shall have</i>		Õ'dẽrũ, <i>I shall have</i>	
Nõvis'se, <i>to have</i>		Õdis'sẽ, <i>to have</i>	

In like mánner do cẽ'pĩ, and mẽ'mĩnĩ, form their tenses :—and it is to be observed that these four verbs have not only the first pẽrson, but also all the other pẽrsons of those Tenses : mẽ'mĩnĩ has moreover the sécond pẽrson of the Impérative Mood, both singular and plúral :—as,

mẽmẽntũ, *remember thou.* || mẽmẽntõ'tẽ, *remember ye.*<sup>95</sup>

<sup>93</sup> To these some add fũ'rẽm, *I might be*, and the infinitive fũ'rẽ, *to be*.

<sup>94</sup> The two verbs õ'dĩ and cẽ'pĩ have the past pãrticiples v'sũs, *hated*, and cẽp'tũs, *begun*; the two pãrticiples ẽxõ'sũs and pẽrõ'sũs are also in use.

<sup>95</sup> To these Defective Verbs might be joined õ'vũs, *thou exállest*, õ'vãt, *he exálts*, õ'vãns, *exálting*; also, ĩ'pãgẽ, *archy with thee*, ĩpã'gĩtẽ, *get ye hence*. And here it may be noticed that the four fólloving verbs, ĩã'cĩũ, *I do*, dĩ'cũ, *I say*, dĩ'cũ, *I lead*, and fũ'rũ, *I bring* or *I bear*, lose the létter *e*, by the figure apócopẽ, in the sécond pẽrson singular of the impérative, áctive; máking fũc, *dic, dũc, fẽr*, instead of fũ'cẽ, dĩ'cẽ, dũ'cẽ, fẽ'rẽ. But when fũ'cĩũ is compounded with a preposition it chãnges the first vówel of the présent into *i*, and forms its impérative régularly: as, pẽrfĩ'cĩũ, *I perform*; pẽrfĩcẽ, *perform thou*.

## IMPERSONAL VERBS.

VERBS that are used, exclusively, in the third person singular, without a nominative in Latin (but of which the nominative in English is "*It*" indefinitely taken,) are called *Verbs Impersonal*, as, *dēlēc'tāt*, *it delights*, *děcět*, *it becomes*, *pūgnā'tūr*, *it is fought*, *vidē'tūr*,<sup>ss</sup> *it seems*.

Impersonal Verbs have all the moods and tenses which Personal Verbs have, with the exception, perhaps, of the imperative: thus,

<i>Dēlēc'tāt</i> , <i>it delights</i> ,	<i>Vidē'tūr</i> , <i>it seems</i> ,
<i>Dēlēc'tā'būt</i> , <i>it did delight</i> ;	<i>Vidēbā'tūr</i> , <i>it did seem</i> ,
<i>Dēlēc'tā'vīt</i> , <i>it delighted</i> ,	<i>Vī'sūm ēst</i> , <i>it seemed</i> ,
<i>Dēlēc'tā'vērāt</i> , <i>it had delighted</i> ,	<i>Vī'sūm ē'rāt</i> , <i>it had seemed</i> ,
<i>Dēlēc'tā'bīt</i> , <i>it will delight</i> ,	<i>Vidē'bītūr</i> , <i>it will seem</i> ,
<i>Dēlēc'tēt</i> , <i>it may delight</i> ,	<i>Vidēā'tūr</i> , <i>it may seem</i> ,
<i>Dēlēc'tā'rēt</i> , <i>it might delight</i> ,	<i>Vidērē'tūr</i> , <i>it might seem</i> ,
and so forth.	and so forth.

<sup>ss</sup> Verbs which are seldom, or never, found except in the third person singular of one or more of the tenses of the active voice are, strictly, *Verbs Impersonal*:—but many verbs which are regular in all the persons of the active voice, are often assumed *impersonally* in the passive. The verbs properly termed *Impersonals* are the following:—

<i>děcět</i> , <i>it becomes</i> ,	<i>mī'sērēt</i> , <i>it pities</i> ,	<i>pā'nītēt</i> , <i>it repents</i> ,
<i>lī'bět</i> , <i>it pleases</i> ,	<i>ōpōr'tēt</i> , <i>it behoves</i> ,	<i>pū'dēt</i> , <i>it ashameds</i> , and
<i>lī'cēt</i> , <i>it is lawful</i> ,	<i>pī'gēt</i> , <i>it irks</i> ,	<i>tā'dēt</i> , <i>it wears</i> .

To which some grammarians add many more, as, *cōn'fīt*, *it is done*, *dē'fīt*, *it is wanting*, *īn'fīt*, *he begins* or *rather it is begun*, *lī'quēt*, *it appears*; with verbs expressive of the occurrences of nature; thus, *plū'ūt*, *it rains*, *nīn'gīt*, *it snows*, *grān'dīnāt*, *it hails*, *gē'lūt*, *it freezes*, *rē'gēlūt*, *it thaws*, *tō'nāt*, *it thunders*, *fūl'mīnāt*, *it lightens*, *vēsperā'scīt*, *it begins to draw towards evening*: and a multitude besides.

Some verbs not strictly impersonal, are nevertheless often used impersonally. Of these we shall give, as a specimen, one or two of each conjugation:—

1st CONJUGATION. *Jū'vāt*, *it delights*; *cōn'stāt*, *it is agreed on*; *vū'cāt*, *there is leisure*; *spēc'tāt*, *it concerns*, *cōrtā'tūr*, *it is contended*; *pōtū'tūr*, *it is drunk*; &c.

2nd CONJUGATION. *Dē'bēt*, *it ought*; *plē'cēt*, *it pleases*; *āt'tīnēt*, *it pertains*; *fāvē'tūr*, *favour is shown*; *vidē'tūr*, *it appears* or *seems*; &c.

3rd CONJUGATION. *Sufficīt*, *it sufficeth*; *īn'cēpīt*, *it begins*; *dē'sinīt*, *it terminates* or *gives over*; *crē'dītūr*, *it is trusted*; *mīt'tītūr*, *it is sent*; &c.

4th CONJUGATION. *Ē'vēnīt*, *it comes to pass*; *cōn'vēnīt*, *it is met*; *ēx'pēdīt*, *it is expedient*; *sēntī'tūr*, *it is perceived*; *āpēr'tūr*, *it is opened*, &c.



OF A PARTICIPLE<sup>97</sup>.

A PARTICIPLE is a part of speech derived from a Verb, and has share with a Noun Adjective, in número, género, caso, and declension; and share with a Verb, in tense and significación.

There are four distinct sorts or kinds of PARTICIPLES :

1. One of the présent tense, which in En'glish ends álwáys in *-ing* ; and in Látin álwáys in *-āns* or in *-ēns* : as, *lōving* ā'māns ; *teāching*, dō'cēns.

2. One of the future, in *-rūs*, which implies a likelihood or design of dóing a thing : as, āmātū'rūs,<sup>98</sup> *about to love*.

3. One of the preterpéfect tense, which has génerálys a pássive significación, and in En'glish ends (for the most part) in *-d*, *-t*, or *-n* :—as, lēc'tūs, *read* ; dōc'tūs, *taught* ; vīsūs, *seen*<sup>99</sup>.

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IRREGULAR VERBS, Prō'dēst, *it profits* ; rē'fērt, *it concerns* ; in'tērēst, *it interests* ; sū'pērēst, *it remains* ; ādī'tūr, *it is come unto* ; ābēūdūm ēst, *it is to be or must be gone away*.

<sup>97</sup> A Párticiple owes its name to the circumstance of participating or partaking of *Génder* and *Declension* in común with ADJECTIVES, and of *Time* and *Significación* in común with VERBS. Some párticiples of the présent and past tenses admít éven of compárison :—thus, ā'māns, *lōving*, āmān'tiōr, *more lōving*, āmāntis'simūs, *most lōving* : dōc'tūs, *taught* or *learned*, dōc'tiōr, *more taught* or *more learned*, dōctis'simūs, *the most taught* or *very learned*. But as in this sense the idéa of tense or time is not strictly bléended with the significación, séveral grammárians réject the name of *Párticiples* in such instances, and adópt that of *Párticipials*. Párticiples admítting of dégréés of compárison are génerálys the source or órigin of ádverbs ; which, in líke mánnér, admít of compárison :—thus, from ā'māns, *lōving*, are déríved āmān'tēr, *lōvingly* : āmān'tiūs, *more lōvingly*, āmāntis'simē, *most lōvingly* : and similárlý from dōc'tūs, *learned*, come the ádverbs dōc'tē, *learnedly*, dōc'tiūs, *more learnedly*, dōctis'simē, *most learnedly*.

<sup>98</sup> With the verb sūm this párticiple is fréquently úsed (and with élegance) instéad of the future of the indicative of verbs, espéciálys if *Púrpose* or *Inténtion* be signified ; and with sīm it is élegantly émployed for the présent, or future, and, with ēs'sēm, for the plupéfect, of the poténtial mood : thus, prōfēc'tūrūs sūm, *I will go*, that is, *I am about to go* ; nōn dū'bītō quīn sīt fāctūrūs, *I doubt not but he may (or will) do it* ; nōn dū'bītā'vī quīn ēs'sēt vēntūrūs, *I doubted not but he would come* : ráther than “ *quīn fā'ciūt, quīn fā'cērēt, quīn fē'cērīt ; quīn vē'nīrēt, quīn vē'nīssēt, quīn vē'nērīt*.” All verbs which have nō súpines, want of course this párticiple, which is déríved from the súpine in *-ū*.

<sup>99</sup> In Látin the párticiple of the past tense ends inváriálys in *-ūs*, précedded for the most part by *t*, not unfréquently by *s*, sómétimes by *x*, and in one instance, námelý, mōr'tiūs, *dead*, by the vówel *ū*.

4. One of the future, in *-dūs*, which has also a passive signification, and expresses a future action; as, *āmān'dūs*, *that is to be*, or *that must be loved*, else, *that is desérving* or *wórthy of béing loved*.<sup>100</sup>

*Nota.* All participles are declined like nouns adjective: those of three terminations, like *bō'nūs*, and those of one termination, like *scē'lār*.

#### OF AN ADVERB.<sup>101</sup>

AN ADVERB is a part of speech joined to verbs, adjectives, and substantives, to increase or diminish their signification: as, he speaks *well*; they write *badly*.

#### OF A CONJUNCTION.<sup>102</sup>

A CONJUNCTION is a part of speech that joins words and sentences together; as, my father *and* mother.

<sup>100</sup> The participle in *-dūs* is very seldom, or perhaps never, used in a sense purely denoting *Futurity*; for, its import is that of *Necessity*, *Duty*, or *Mérit*, rather than that of bare and absolute *Futurity*. Thus, *dī'cō lī'tērās ā mē scrip'tūm ī'ī*, and *dī'cō lī'tērās ā mē scribēn'dās ēs'sē*, are very different indeed in meaning,—the former signifying, *I say that a letter will be written by me*: but the latter, *I say that a letter must be written by me*, or, *that I am obliged to write a letter*.

<sup>101</sup> An adverb, as the name imports, is a part of speech added to a verb to express *Quantity*, *Quality*, *Manner*, *Time*, *Order*, or *Place*. And not only to verbs, but also to nouns, pronouns, participles, and even to other adverbs are these often adjoined. Of adverbs some are derived from substantives, as *pār'tim*, *partly*, *mē'rītō*, *deservedly*:—and some are abbreviations of nouns combined with pronouns or prepositions; as, *hū'dīē*, *to-day*, for *hūc dīē*, *on this day*; *ādmōdūm*, *very*, for *ād mōdūm*, *unto measure*:—others are derived from adjectives; as, *āltē*, *loftily* or *deeply*, from *āl'tūs*, *high* or *deep*; *brē'vītēr*, *briefly*, from *brē'vis*, *short*; *vōlētēr*, *willingly*, from *vōlēs*, *willing*. These generally admit of comparison, if the adjectives or participles (whence they are derived) can be compared; and their comparative and superlative degrees of comparison are always analogous to those of the adjectives or participles from which they spring: as, *bē'nē*, *well*, *mē'līūs*, *better*, *ōp'timē*, *best*, from *bō'nūs*, *good*; *pōtēntēr*, *powerfully*, *pōtēntīūs*, *more powerfully*, *pōtēntīs'simē*, *most powerfully*, from *pō'tēns*, *able*. In many instances the neuter gender of adjectives or of participles, is usurped adverbially: as, *dūl'cē*, *sweetly*, *plūs*, *more*, *trānsvēr'sū*, *askew* or *leeringly*. And a few adverbs are derived from verbs: as, *scī'līcēt*, *namely*, for *scī'ās ī'cēt*, *it is permitted thou know*.

<sup>102</sup> The line of distinction between adverbs and conjunctions is often so indeterminate, that it is difficult in some instances to distinguish between

## OF A PREPOSITION.

A PREPOSITION is a part of speech most commonly set before a Noun;<sup>103</sup> as, *ān'tē mēri'diēm*, *before noon-day*; *ad dēx'trām*, *to or on the right hand*:—or else is joined in composition to Nouns, Verbs, Participles, and Adverbs; as, *pērār'dūūs*, *very arduous*, *prā'stō*, *I stand before*, or *I excel*, *indōc'tūs*, *unlearned*, *dēs'upēr*, *from above*.

These Prepositions have an accusative case after them.

Ād,	to, at, or for,	Jūx'tā,	beside or nigh to,
Ādvēr'sūm	} against,	Ōb, <sup>105</sup>	for or because of,
Ādvēr'sūs,		Pē'nēs,	in the power of,
Ān'tē,	before,	Pēr,	by or through,
Ā'pūd,	at, with, or near,	Pō'nē,	behind,
Cir'cā,	} about,	Pōst,	after or since,
Cir'cūm,		Prā'tēr,	beside, or except,
Cir'cīter,		Prō'pē,	nigh, or near to,
Cīs,	} on this side,	Prōp'tēr,	for or because of,
Cī'trā, <sup>104</sup>		Sēcūm'dūm,	according to,
Cōn'trā,	against,	Sē'cūs,	by or along,
Ē'rgā,	towards,	Sū'prā,	above,
Ēx'trā,	without,	Trāns,	across,
Inf'rā,	beneath,	Vēr'sūs,	towards,
Intēr,	between or among,	Ū'trā,	beyond,
In'trā,	within.	Ū's'quē,	as far as.

Observe. *Vēr'sūs* is set after its case; as, *Lōndī'nūm vēr'sūs*, *towards London*.

Likewise *pē'nēs* and *ūs'quē* may be so placed.

those two Parts of Speech, and to assign to each its right place. It even not unfrequently happens, indeed, that the same words are at one time *Adverbs*, and at another, *Conjunctions*; and that words which many grammarians call *Conjunctions*, others call *Adverbs*.

<sup>103</sup> I have taken the liberty of enlarging this portion of the E'ton text, because (to me) it appeared to be by much too brief, and at the same time very vaguely worded.

<sup>104</sup> *Cī'trā* in the later prose writers has sometimes the signification of *without*, e. g. "*Phī'diās īn ē'būrē lōn'gē cī'trā ā'mūlūm trā'dītūr.*" *Phidias is said to have been quite without rival in carving ivory.*

<sup>105</sup> In composition *ōb* signifies *against*; thus, *pō'nō*, *I set*, *ōppō'nō*, *I set against*.

The Prepositions following have an áblative case:—

Ā, āb, ābs, <sup>106</sup> <i>from or by,</i>	Pā'lām, <i>openly,</i>
Ābsquē, <i>without,</i>	Prāē, <i>before or in front,</i>
Cō'rām, <i>in présence of,</i>	<i>on account of,</i>
Cūm, <sup>107</sup> <i>with,</i>	Prō, <sup>108</sup> <i>for, or instead of,</i>
Dē, <i>of or concerning,</i>	Sī'nē, <i>without,</i>
E, ēx, <sup>109</sup> <i>from or out of,</i>	Tē'nūs, <i>up to or as far as.</i>

*Observe.* Tē'nūs is set after its case; as, pūr'tā tē'nūs, *as far as the gate*:—and, in the plúral númer, the noun is cōmmonly put in the gēnitive case: as, aūr'riūm tē'nūs, *up to the ears*.

The Prepositions following serve to both cáses, that is, to the accúsative and álso to the áblative.

Clām, *unknown to*; as, clām pā'trēm vėl pā'trē, *unknown to my fáther, or without my fáther's knówledge*.

Īn,<sup>110</sup> *for into, signifying mótion tówards, has an accúsative case*; as, ēō ĩn ūr'būm, *I go into the city*.

Īn, *for in only, or signifying éither mótion or rest, in a place, serves to the áblative case*; as, ĩn tē spēs ēst, *in thee is my hope*.

Sūb,<sup>111</sup> *under, as, sūb nōc'tēm, a little before night*: sūb jūd'icē lis ēst, *the strife or máttér is before the judge*.

<sup>106</sup> Ā is used only before cōnsonants; āb before vówels; ābs before c, q, and t.

<sup>107</sup> In composition cūm is for the most part changed into cōn-, as, cōnsimilis, *very like*; cōnjū'gō, *I conjoin*: but if the word, with which this preposition is compounded, begin with the lētter l, then cōn- becomes cōl-, as cōllā'dō, *I spent with*: or if the word begin with b, p, or m, then cōn- is made cūm-, as cūm'bībō, *I drink together with*, cōmplō'rō, *I bewail together with*:—or, if the word begin with a vówel, the final cōnsonant of the preposition is, in gēneral, dropped; as, cūcār'vō, *I amass together with*; cūcū'ō, *I buy together with*: but the verb ē'dō, *I eat*, retains the m, as, cūm'ē'dō, *I eat up*.

<sup>108</sup> E is prefixed only to cōnsonants, ex both to cōnsonants and vówels.

<sup>109</sup> Prō in composition usually implies "forward or forth:" as prō-mū'vō, *I move forward*; prōdū'cō, *I lead forth*. And, here, it should be observed, that although, as a monosyllable, the preposition prō be long, yet in composition it is frequently short. In some words, indeed, it seems to be habitually short; in others, habitually long; and in others, cōmmon.

<sup>110</sup> In composition with adjectives the preposition ĩn gēnerally signifies not; as ĩnfir'mūs, *not strong*, that is, *infirm or feeble*; ĩn'útīlis, *not useful*, that is, *useless*:—but in composition with verbs it usually retains its primitive meaning; as, ĩn'vōlō, *I fly in*.

<sup>111</sup> The preposition sūb in compound words gēnerally weakens or di-

Sūb'tēr, *benedith*, as, sūb'tēr tēr'rām, *under the earth*: sūb'tēr ā'quā, *under the water*.

Sū'pēr, *over*, as, sū'pēr lā'pīdēm, *upon a stone*: sū'pēr vī'rīdī frōn'dē, *upon the green leaf*.<sup>112</sup>

## OF AN INTERJECTION.

AN Interjection is a part of speech<sup>113</sup> which betokens a sudden emotion of mind; be it grief, joy, or other passion.

## THE THREE CONCORDS EXPLAINED.

There are three Concords, or Agreements, in Latin:

### 1. Between the nominative case and the verb.

minishes the signification of any simple word with which it is joined: thus, sūbrī'dēō, *I laugh a little*, or *I smile*:—but in some instances it retains its original meaning: as sūbscribō, *I write under* or *I subscribe*.

<sup>112</sup> Before dismissing the subject of prepositions it may be right to notice, that there are four syllables often found in composition with words, but which never occur by themselves:—these are called *Inséparable Prepositions*, and are, ām-, *round about*, dī- vėl dīs-, *asunder*, rē-, *again*, and sē-, *aside* or *apart*: to which some add vē-, *positively not*, and cōn-, *together*, for cūm, *with*.

<sup>113</sup> Interjections express compendiously a whole sentence in one word,—representing, instantly, to the mind of a hearer, some sudden emotion of soul as respects the utterer. A shriek, for example, is a natural sound common to all languages,—and expressive of sudden dread:—a groan is, likewise, a natural sound expressive of deep suffering: a sigh betokens heaviness of heart, whether occasioned by grief, or by desire, or by anxiety. Yet, as no one of these three can be regarded as an articulate sound, they do not fall (properly) under the head of *Interjections*, grammatically so called: though several of the acknowledged interjections have very little articulate in them; thus, 'st, *hush*, hā, hā, hē, *sounds of laughing*.

INTERJECTIONS are usually divided into those of JOY, as, ē'vāx, *Yō, hey! brave!*—of GRIEF, as, āh, heī, heū, ē'heū, *ha! woe! alas!* of WONDER, as, vāh, pū'pū, *'range!* of PRAISE, as, eū, eū'gē, *well done!*—of SURPRISE, as, ā'tūt, *a, ahā?*—of CALLING, as, hō, ē'hō, *ho, ho! there!*—of ATTENTION, as, hēm, *hah!*—of EXCLAIMING, as, ōh! prōh! *O! ah!* of IMPRECATION, as vā, *woe on it!*—of DERISION, as huī, *away! silly* with several others.

And not unfrequently are Nouns used for Interjections:—thus, mālūm, *with a mischief!* mī'sērūm, *O wretched!* pāx, *silence!* hush! infā'dūm, *O fy for shame!* nē'sās, *O the villany!* In some instances too the same interjection denotes one passion at one time, and another passion at another:—as, vāh, *O joy*, *O sorrow*, or *O wonder*.—An interjection differs from an adverb, in that it can be put independent of any other word whatever, and be a perfect sentence (if we may so speak) in itself.

2. Between the substantive and the adjective.
3. Between the antecedent and the relative.

### THE FIRST CONCORD

A VERB agrees with its nominative case in number, and in person.

In order to find out the nominative case, ask the question *who?* or *what?* with the verb; and the word that answers to the question is the nominative case to the verb; as, *who reads? who regards not?*

*The master reads, but ye regard not.*

*Præcëptör lægīt, vös vērō nēglīgītis.*

Sometimes an infinitive mood, or a sentence, is the nominative case to a verb; and sometimes, the substantive to an adjective; and in this event the adjective or the relative must be in the neuter gender: as,

*Dilūcūlō sūr'gērē sālūbērīmūm ēst.*

*To risc betimes in the morn'ing is most wholesome.*

*Īn tēm'pūrē vērī, quōd ōm'nīūm ēst prīmūm.*

*I came in season, which is the chief thing of all.*

Two or more nominative cases singular require a verb plural, which must agree with the nominative case of the most worthy person.

Now, the first person is more worthy than the second, and the second more worthy than the third: as,

*Ēgō ēt tū sū'mūs īn tū'tō.*

*I and thou are in safety.*

*Tū ēt pātēr pērīclītā'mīnī.*

*Thou and thy father are in jeopardy.*

The substantive which comes next after the verb, and answers unto the question *whom?* or *what?* made by the verb, shall commonly be the accusative case,—except the verb, by some particular Rule, require another case after it: as,

*Sī cū'pis plācērē māgīstrō, ū'tērē dīlīgēntīā.*

*If you desire to please the master, use diligence.*

*Observe.* In this Example, *māgīstrō* is the dative, and *dīlīgēntīā* the ablative case, according to the Rules of Latin Syntax or The Construction of Latin Grammar.

## THE SECOND CONCORD.

When you have an adjective, ask this question, *who* or *what*? with the adjective; and the word which answers to the question shall be the substantive to the adjective.

The adjective, whether it be a noun, pronoun, or participle, agrees with its substantive in gender, number, and case: as,

Āmīcūs cēr'tūs īn rē īncēr'tā cēr'nītūr.

*A sure friend is discerned in a doubtful affair.*

*Observation 1st.* The masculine gender is more worthy than the feminine, and the feminine (in things animate,) more worthy than the neuter. But, again, in things without life, the neuter gender is the most worthy: as,

Laūs ēt īmpēriūm quā pētīs'tī.

*The praise and dominion which thou soughest.*

And in such event, though the substantives or antecedents be of the masculine or feminine gender, and none of them of the neuter, yet may the adjective, or relative, be put in the neuter gender: as,

Ār'cūs ēt cālāmī sūnt bŏnā.

*The bow and arrows are good.*

Ār'cūs ēt cālāmī quā frēgīs'tī.

*The bow and arrows which thou brokest.*

*Observation 2nd.* Two (or more) substantives singular will have an adjective plural; which adjective shall agree with the substantive of the most worthy gender: as,

Rēx ēt rēgīnā sūnt bēā'tī.

*The king and queen are happy.*

*Observation 3rd.* When, in English, the word "*thing*" is put with an adjective, you may in Latin leave out the substantive "*nēgō'tiūm*," and put the adjective in the neuter gender: as, *mūltā mē īmpēdiē'rūt, many things have hindered me.*

## THE THIRD CONCORD.

When you have a relative, ask this question, *who*? or *what*? with the verb; and the word that answers unto the question shall be the antecedent to the relative.

The relative agrees with its antecedent in gender, number and person : as,

Vīr sā'pīt quī paū'cā lō'quītūr.

*The man is wise who speaks few words.*

*Observation 1st.* If the relative clearly refer to two antecedents, or to more, then it must be of the plural number :—as, tū mūl'tūm dōr'mīs, ēt sāv'pē pō'tās, quāē ām'bō sūnt cōr'pōrī īnīmī'cā, *thou sleepest much, and drinkest often,—both which things are injurious to the body.*

*Observation 2nd.* When the English word “that” can be turned into “*who*” or “*which*,” it is a relative ; otherwise it is a conjunction, expressed in Latin by *quod*, or *ut* : and, in making Latin, the conjunction may be put away, by turning the nominative case to the verb into the accusative, and the verb into the infinitive mood : as, gaū'dēō quōd tū bē'nē vālēs or gaū'dēō tē bē'nē vālērē, *I am glad that you are well*

*Paradigm (or Général Table) of Regular Verbs, showing the Termination of the first and second Persons singular of the several Tenses of the different Moods : —also the Infinitives, Participles, and Supines.*

INDICATIVE MOOD.				
ACTIVE.		1. Présent Tense.		PASSIVE.
C. 1.	-ū'ā,	-ās,	-or,	-ā'rīs,
2.	-ēō,	-ēs,	-or,	-ē'rīs,
3.	-it,	-is,	-it,	-it'rīs,
4.	-iō,	-is,	-iō,	-i'rīs.
2. Præterimperfect Tense.				
C. 1.	-ā'bām,	-ā'bās,	-ā'hār,	-ābā'rīs,
2. & 3.	-ē'bām,	-ē'bās,	-ē'bār,	-ēbā'rīs,
4.	-īē'bām,	-īē'bās,	-īē'bār,	-īēbā'rīs.

<sup>11</sup> There are between thirty and forty verbs of the first conjugation, which terminate in -iō,—and from fifteen to twenty simple verbs (besides their numerous compounds) of the third conjugation, which terminate similarly : these all retain the letter i in the imperfect and future tenses of the indicative mood, and in the present of the potential, both active and passive ; also in the present participle, the gerunds, and future participle in -iē.



ACTIVE.	3. Preterpérfect Tense.	PASSIVE.
C. 1,2,3,4. -ī,	-īs'ī,	-ūs sīm, -ūs ēs.

## 4. Preterplúperfect Tense.

C. 1,2,3,4. -ērām,	-ērās,	-ūs ē'rām, -ūs ē'rās.
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## 5. Fúture Tense

C. 1.	-ā'bō,	-ā'bīs,	-ā'bōr,	-ā'bērīs,
2.	-ēbō,	-ē'bīs,	-ē'būr,	-ē'bērīs,
3.	-ām,	-ēs,	-ār,	-ērīs,
4.	-īām,	-īēs,	-īār.	-īērīs.

## IMPERATIVE MOOD.

C. 1.	—	-ē,	—	-ā'rē,
2	—	-ē,	—	-ē'rē,
3.	—	-ē,	—	-ērē,
4	—	-ī.	—	-ī'rē.

## POTENTIAL MOOD.

## 1. Présent Tense.

C. 1.	-ēm,	-ēs,	-ēr,	-ēr'īs,
2.	-ēām,	-ēās,	-ēār,	-ēār'īs,
3.	-ām,	-ās,	-ār,	-ār'īs,
4	-īām,	-īās,	-īār,	-īār'īs.

## 2. Preterimperfect Tense.

C. 1.	-ā'rēm,	-ā'rēs,	-ā'rēr,	-ā'rēr'īs,
2.	-ē'rēm,	-ē'rēs,	-ē'rēr,	-ē'rēr'īs,
3.	-ērēm,	-ērēs,	-ērēr,	-ērēr'īs,
4.	-ī'rēm,	-ī'rēs,	-ī'rēr,	-ī'rēr'īs.

## 3. Preterpérfect Tense.

C. 1,2,3,4. -ērīm,	-ērīs,	-ūs sīm,	-ūs sīs.
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## 4. Preterplúperfect Tense.

C. 1,2,3,4. -īs'sēm,	-īs'ses,	-ūs ēs'sēm,	-ūs ēs'sēs.
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## 5. Fúture Tense.

C. 1,2,3,4. .ō,	-ērīs,	-ūs ē'rō,	-ūs ē'rīs.
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	ACTIVE.	INFINITIVE MOOD.	PASSIVE.
C. 1.	-ā'rě, -īs'sě, -ū'rūm ēs'sě,	-ā'rī, -ūm ēs'sě, -ūm ī'rī,	
2.	-ē'rě, -īs'sě, -ū'rūm ēs'sě,	-ē'rī, -ūm ēs'sě, -ūm ī'rī,	
3.	-ērě, -īs'sě, -ū'rūm ēs'sě,	-ī, -ūm ēs'sě, -ūm ī'rī,	
4.	-ī'rě, -īs'sě, -ū'rūm ēs'sě,	-ī'rī, -ūm ēs'sě, -ūm ī'rī.	

## PARTICIPLES.

	<i>Présent.</i>	<i>Future.</i>	<i>Past.</i>	<i>Future.</i>
C. 1.	-āns,	-rūs,	-ūs,	-dūs,
2.	-ēns,	-rūs,	-ūs,	-dūs,
3.	-ēns,	-rūs,	-ūs,	-dūs,
4.	-īēns,	-rūs,	-ūs,	-dūe

## SUPINES.

C. 1,2,3,4.	-ūm,		-ū.
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END OF THE ACCIDENCE.

# RULES

## FOR THE

### GENDERS OF NOUNS.

☞ These Rules being in Hexámeter verse, and Látin verse requiring such final syllables as have either a *vowel*, or a *diphthong*, or *m* for terminational letter, to be elided, or at least to be very sparingly pronounced when the following word begins with a vowel or a diphthong, all the syllables which, in scanning, are cut off by the figures *Synalæpha* and *Ecthlipsis*, are here printed in a smaller type than the rest of the text. Now respecting final *m* before an initial vowel, or an initial diphthong, it is to be remarked, that the *m* itself is not dropped, but that the vowel before it is silent, or nearly silent; while the final *m* is so pronounced as to seem (to a hearer) to begin the word which follows it. Thus, in the third line below, "*fluviorum*; *ut*, *Tiberis*," ought to be pronounced as if written "*fluvior*; *mūt*, *Tíbris*."

\*.\* In these verses, as was mentioned indeed at the end of the Préface, all short final syllables ending in a consonant are marked long (*by position*) before an initial consonant; but syllables lengthened by *cæsura* are marked short, with an asterisk after them. And note, a dagger set after any particular short syllable denotes that though the syllable is *short in itself*, yet it is *long by position* in the verse.

*Observe.* All Rules in verse are best committed to memory by scanning them on the fingers in learning them, and afterwards (for the first week at least) by repeating them in this manner when learned: for thus the toil of learning them is greatly diminished, and the retention of them will be more lasting.

## PROPER NAMES.

### I. Masculine.

*Prōp'riā quā mārībās trībūn'tūr mās'culū dēcās :*  
*ut sunt Fluviorum*; Mārs, Bāc'hūs, Āpōl'ō: *triviorum*;  
*ut*, Cā'tō, Virgīliūs: *fluviorum*; *ut*, Tib'ris, Ōrōn'tēs:<sup>1</sup>  
*mēn'sum*; *ut*, Ōctōbēr: *vēntōrum*; *ut*, Lībs, Nōtūs, Aūs'tēr.

<sup>1</sup> To the names of rivers might be added those of mountains, as being, for the most part, masculine: such are, Hē'licōn, Ā'tlās, Pē'līōn, Jū'rā, Cīthā'rōn. But to this Rule there are exceptions in regard both of the one and the other: for, the names of several rivers in -ā, not increasing in the genitive case, are feminine, conformably to the First Special Rule for the Genders of Nouns. Thus, Ā'lbūlā, the ancient name of the Tiber; Mā'trōnā, the Marne; Sē'quānā, the Seine, with some others; are feminine: and of mountains, also, many take their gender from the termination: thus Ā'tnā, Ā'tnā, mount Æt'na, Ō'ssā, Ō'ssā, Ō'ssa, Ē'tā, Ē'tā, Ē'ta, Ā'pēs, Ā'pīum, the Alps, are feminine; and Sōrāc'tē, Sōrāc'tis, mount Sorac'tē, neuter.

## 2. Féminine.

*Prōp'riā fām'nēum rēfērēntiā nō mīndā sēx'um,*  
*fām'nēō gēnērī tribūn'tur: s'cē Dēārūm*  
*sūnt; ūt Jū'nō, Vē'nūs: mūliē'brīa; ūt, Ān'nā, Phīlō'tis;*  
*ūr'bīum; ūt, Ē'līs, Opūs: rēgiō'num; ūt, Grēcīā, Pēr'sis;*  
*in'sulā itēm nō mēn; cēū Crētā, Brītān'nīā, Cyp'rūs.<sup>3</sup>*  
*Excēpiēndā tūmēn quā'dām sūnt ūr'bīum; ūt, īs'tū<sup>4</sup>*  
*mās'culā: Sūl'mo, Āgrāgūs: quā'dām ncūtrā'liā; ūt, Ārgūs,*  
*Tībūr, Prānēs'te;<sup>5</sup> ēt gē'nūs Ān'xūr quōd dāt ūtrūmqūē.*

## NOUNS APPELLATIVE.

## 1. Féminine Gender.

*Appellātīva ār'bōrum ē'rūnt mūliē'brīa; ūt, āl'nūs,*  
*cūprēs'sūs, cēdrūs. Mās spī'nūs, mās olēūs'tēr:<sup>6</sup>*  
*ēt sūnt ncūtrā, sīlēr, sūbēr, thūs, rō'būr, ācēr'quē.*

## 2. Epicene Nouns.

*Sūnt ē'tiām Vōlucrūm; cēū pās'sēr, hīrūn'dō; Fērārūm;*  
*ūl, tigrīs, vūlpēs: ēt Pis'cium; ūt, ōs'trēā, cētūs,*  
*dic'ta ēpicē'nā:<sup>7</sup> quī'būs vōx ip'sā gē'nūs fē'rēt āp'tūm.*

<sup>3</sup> The names of some few countries, as *Pōn'tūs*, a *région bordering upon the Euxine sea*, are, by their termination, masculine; in conformity to the *Special* rather than to the *General Rule*.

<sup>4</sup> Although the names of most islands be feminine, yet *Āl'bīōn*, the *island of Great Britain*, which (like *Pōl'iōn*, mentioned in the first note above) ought, by its termination, to be neuter, is more properly masculine.

<sup>5</sup> The names of most towns ending in *-o*, and all plural names of cities in *-i*, are masculine: as, *Hip'pō*, a *town of Africa*, *Phīlīp'pī*, a *city of Macedōnia*, *Gā'būl*, a *city of the Gōlsci*, *Pāris'sū*, *Pāris*, the *metropolis of France*.

<sup>6</sup> Several other exceptions might be added, particularly of names of the second declension ending in *-ōn*, as *Āby'dōn*, a *city on the Hēllēspont*, but which was more frequently written *Āby'dūs*, of the feminine gender. Some grammarians, however, class all proper names in *-ōn*, under the head of nouns in *-um*.

<sup>7</sup> To these masculines add *palū'rūs*, *black-thorn*, *rhām'nūs*, *raspberry bush*, and *vē'prūs*, a *liver*; which, though shrubs rather than trees, come as properly under this Rule, as *my'r'tūs*, a *myrtle*, and many others. *Cūprēs'sūs*, a *cypress*, *lā'rīx*, a *larch*, *lō'tūs*, the *lotus-tree*, and *rū'būs*, a *bramble*, with a few more, are occasionally masculine, and may therefore be said to be of doubtful gender.

<sup>8</sup> In some animals the difference of sex is not immediately obvious; neither, indeed, for the general purposes of language, is it necessary to ascertain it. In Latin, the names of animals of this description are called *Nouns Epicene*, of which the gender (like that of the names of

## 3. Neúter Gender.

*Ā'tāmēn ēx cūnc'tīs sūp'rā, rēliquis'quē, nōtān'dūm,  
ōm'nē quōd ēx'it in -ūm,† seū Grā'cūm, sī vē Lātī'nūm,  
ēs sē gē'nus neū'trūm :<sup>9</sup> sīc invāriā'bīlē nō'mēn.*

## FIRST SPECIAL RULE.

NOUNS NOT INCREASING ARE FEMININE.

*Nō'mēn nōn crēs'cēns gēnītī'vō ; cū cū'rō cār'nīs,  
cāp'rā cāprā, nū'bēs nū'bīs ; gē'nūs ēst mūliē'brē.*

## 1. Nouns Masculine excépted.

*Mās'culū nō'mīna in -ā\* dicūn'tūr mūl'tā vīrō'rūm :  
ūt, scrī'ba, ās'sēclā, scūr'ra, ēt rā'būlā, līx'ā, lānīs'tā.  
Mās'culū, Grā'cō'rūm quōt dēclīnā'tiō prīmā  
fūn'dit in -ās, ēt in -ēs ;<sup>9</sup> ēt ūb il'līs quōt pēr ā'fī'unt :  
ūt sā'trāpās sā'trāpa, āthlē'tēs āthlē'tā.<sup>10</sup> Lēgūn'tūr  
mās'culā ī'tēm, vē'r'ēs, nātā'līs, āquā'līs : ūb ās'sē  
nā'ta ; ūt, cētūs'sīs : cōnjūn'gē līē'nīs, ēt ōr'bīs,  
cāl'līs, caū'līs, fōl'līs, cōl'līs, mēn'sīs, ēt ēn'sīs,  
fūs'tīs, fū'nīs, cēn'chrīs, pā'nīs, crī'nīs, ēt īg'nīs ;  
cās'sīs, fās'cis, tōr'rīs, sēn'tīs, pīs'cis, ēt ūn'guīs ;  
ēt vē'r'mīs, vēc'tīs, pōs'tīs : sociē'tūr ēt āx'īs.<sup>11</sup>*

inanimate things) is regulated by the termination. Thus, by the Special Rule for the ending, *pās'sēr*, a sparrow, *cōr'vus*, a raven, *cē'tūs*, a whale, are masculine ; whilst *vūl'pēs*, a fox, *fē'līs*, a cat, *ā'quīlā*, an eagle, are feminine ; although each includes both the male and female. The names however of several animals, in which the difference of sex is not always instantly apparent, are to be excepted : such, for example, as *tāl'pā*, a mole, *dā'mā*, a deer, *pēr'dix*, a partridge, *līmāx*, a snail, of doubtful gender : *vē'r'mīs*, a worm, *lē'ō*, a lion, *mūs*, a mouse, *dēl'phīn*, a dolphin, masculine : *cū'nīs*, a dog or bitch, *būs*, a cow or ox, *sūs*, a hog, common of two genders, that is, both masculine and feminine.

<sup>9</sup> Though this Rule holds good in most instances, yet the names of women, as *Glycē'rīūm*, *Glycēry*, must be excepted :—to these, also, may be added, the names of ships, and of gems.

<sup>10</sup> As *tūrās*, a turban or sash for the head ; *ācī'nācēs*, a scymitar or faulchion. In Greek, both these nouns are of the first declension ; but in Latin, the former is of the first declension, and the latter of the third.

<sup>11</sup> To these exceptions in -ā, add *nē'pā*, a scorpion ; also, the proper name *Ā'drīū* or *Hā'drīā*, the Adriatic sea or gulf : as being of the masculine gender.

<sup>12</sup> In like manner must be excepted *cū'cūmīs*, a cucumber, *mōlā rīs*, a mill-stone, *ūr'chīs*, a sort of herb, also a fish ; with some others.

*Mās'cula in -ēr;† ceū, vēn'tēr; in -ōs,† vėl -ūs; ūt, lō'gōs, ān'nūs.*

*Fām'nēi āt gē'nērīs sūnt, mā'tēr, hū'mūs, dō'mūs, āl'vūs, ēt cō'lūs, ēt quā'r'tā prō frūc'tū fī'cūs, ācūs'quē, pōrticūs, āt'quē trī'būs, sōc'rūs, nū'rūs, ēt mā'nūs, ī'dūs : hūc ā'nūs āddēn'da ēst, hūc mīs'ticā vān'nūs Iāc'chī.*

*Hīs jūn'gās -ōs in -ūs† vēr'tēn'tiā Grā'cā : pāp'y'rūs, āntīdōtūs, cōs'tūs, dīphthōn'gūs, b'y's'sūs, āb'y's'sūs, cr'y'stāl'lūs, s'y'nōdūs, sāpphī'rūs, ērē'mūs, ēt Arc'tūs : cūm mūl'tis ā'līs, quā nūnc pērscri'bērē lōn'gum ēst.<sup>12</sup>*

## 2. Nouns Neuter excepted.

*Neutrūm nō'mēn in -ē,\* sī gīg'nēt -īs; ūt mār'ē, rē'tē : ēt quōt in -ōn,† pēr -ī<sup>13</sup> flēx'ā lē'gās; ūt bār'bītōn, ād'dē. Ēst neutrūm hīppō'mānēs† gē'nūs, ēt neū'trūm cācōē'thēs:<sup>14</sup> ēt vī'rūs, pēl'āgūs:<sup>15</sup> neutrūm mō'dō, mās mō'dō, vūl'gūs.*

## 3. Nouns of the Doubtful Gender excepted.

*Incēr'ti gē'nērīs sūnt tāl'pa, ēt dā'mā, cānā'lis, ēt c'y'tisūs, bāl'ānūs, clū'nīs, fī'nīs, pēnūs, ām'nīs, pām'pīnūs, ēt cōr'bīs, līn'tēr, tōr'quīs, spēc'ūs, ān'guīs, prō mōr'bō fī'cūs, fī'cī dāns, āt'quē phāsē'lūs, lē'c'y'thūs, āc ā'tōmūs, grōs'sūs, phā'rūs, ēt pāradī'sūs.<sup>16</sup>*

† The syllables -ēr and -ōs in this line being in themselves short, although long by position in the verse, I have set a dagger to mark this circumstance, that the learner may not confound them with -ēr and -ōs of the second Special Rule, from which they are quite different in sound. Many, however, make no distinction in the pronunciation between -ēr and ēr, nor between -ōs and -ōs!

<sup>12</sup> Such as *dīālēc'tūs, a dialect or manner of speech, mē'thōdūs, a method or mode, pērī'ōdūs, a period or perfect sentence.*

<sup>13</sup> Although the scanning of the verse before us requires this *i* to be short, yet final *i*, of the genitive singular of the second declension, is always long. Such examples as *ē* for *ē* in the preceding line, *ā* for *ā* in the first verse of the First Exception to the First Special Rule, and *ī* for *ī* here, with many others that might be named, detract greatly from the merits of these Rules.

<sup>14</sup> Also, though occurring less frequently, *nēpēn'thēs, b'ugloss*; and *pā'nūcēs, all-hal, a sort of herb, are neuter: and several others.*

<sup>15</sup> The two nouns, *sēx'ūs, sex, and spēc'ūs, a den or lurking-place, are often of the neuter gender: but the former, especially when of the fourth declension, is perhaps more properly masculine; and the latter, (as may be seen in the next exception) is of doubtful gender, being sometimes masculine, and sometimes feminine, as well as neuter.*

<sup>16</sup> To these may be added *cār'hūs, cambric or lawn, also sail-cloth, which, in the singular number, is either feminine or masculine; and, in*

## 4. Nouns of the Common of two Genders excepted.

*Cōmpōsītum ā vē'r'bō dāns -ā,\* cōmmū'nē dūō'rūm ēst :*  
*Grājū'gēna ā gīg'no, āgrī'cōla ā cō'lo, īd ād'vēnā mōn'strānt*  
*ā vē'nō: ād'dē sē'nēx, aūrī'ga, ēt vē'r'nā, sūdā'līs,*  
*vātēs, ēxtōr'rīs, pātrū'ēlīs, pēr-quē-duēl'līs,*  
*āffī'nīs, jū'venīs, tēs'tīs, cī'vīs, cā'nīs, hōs'tīs.*

## SECOND SPECIAL RULE.

NOUNS INCREASING WITH THE ACUTE ACCENT ON THE PENULT  
 OF THE GENITIVE CASE ARE FEMININE.

*Nō'mēn, crēsēcē'n'īs pēnūl'timā sī gēnītī'vī*  
*syl'lāba ācūtā sō'nāt, vē'lūt hēc, pī'ētās pīētā'tīs,*  
*vīrtūs vīrtū'tīs, mōn'strānt, gē'nūs ēst mūl'tē'brē<sup>17</sup>*

## 1. Nouns Masculine excepted.

*Mās'culū dīcūn'tūr mōnōsyl'lābū nō'mīnā quē'dām :*  
*sāl, sōl, rēn, ēt splēn, Cār, Sēr, vīr, vās vādīs, ās, mās,*  
*bēs, Crēs, prūs, ēt pēs, glīs glī'rīs hū'bēns gēnītī'rō ;*  
*mōs, flōs, rōs, ēt Trōs, mūs, dēns, mōns, pōns, s'mūl ēt fōns ;*  
*sēps prō sērpēn'te, ēt grȳps, Thrāx, rēx, grēx grē'gīs, ēt*  
*Phrȳx.<sup>18</sup>*

*Mās'culā sūnt ē'tiām pōlysyl'lāba īn -n ; ūt, Ācār'nān,*  
*lī'chēn, ēt dēl'phīn :<sup>19</sup> ēt īn -ō sīg'nān'tiā cōr'pūs ;*  
*ūt, lē'ū, cūrēū'līō : sīc sē'nīō, tēr'nīō, sēr'mō.*

the plural number, neuter : *pālūm'bēs, a pigeon*, is likewise a noun of doubtful gender ; in Virgil, however, it is feminine, consentingly with the First Spécial Rule.

<sup>17</sup> To this Rule, of course, belong all nouns whereof the penult of the genitive case (increasing) is sharp ; whether the syllable be long or short. Thus *rēs*, genitive, *rē'i*, a thing, *grūs*, genitive, *grū'is*, a crane, increase sharp, (although the penult of the genitive be short,) as well as *dī'ēs*, genitive, *dīē'i*, a day, or *līs*, genitive, *lī'tīs*, strife, which have the penult of the genitive-case long.

<sup>18</sup> To these masculines add *lār*, a fire-side or household god, *sālār*, a trout, *vōl'vūx*, a worm called a vine frētter, and some few others.

<sup>19</sup> The words *lī'chēn*, and *dēl'phīn*, are (properly speaking) dissyllables, rather than polysyllables ; but by " *pōlysyl'lābū*," in the preceding verse we are to understand words of more than one syllable. Hence the Rule applies to such dissyllables as *gnō'mōn*, the stile of a dial, *pā'an*, a song or hymn to Apōllo, as well as to the trisyllables *āt'tūgēn*, a snipe, and *Ācār'nān*, a man of Acarnania.

*Mās'cūla* in -ēr, -ōr, ēt -ōs : *ccū*, *crā'tēr*, *cōn'dītōr*, *hēr'ōs* : *hīs*, *tōr'rēns*,<sup>20</sup> *nēr'rēns*, *ō'r'rēns*<sup>21</sup> *cōnjūn'gē*, *clīēns'quē* ; *āl'quē* *bī'dēns* *īnstrūmētūm*, *cūm plū'rībūs* in -dēns : *ād'dē* *gīgās*, *ē'lēphās*, *ā'dāmās*, *Gūrāmās'quē*, *tāpēs'quē*, *āl'quē* *lē'bēs*, *sic ēt* *nāg'nēs*,<sup>22</sup> *ūnūm'quē* *mērī'dī-ēs* *nō'mēn* *quīn'ta* : *ēt quā* *cōmpōnūn'tūr*, *ūb* *ās'sē*, *ūt* *dō'drāns*, *sē'mīs* :<sup>23</sup> *Jūngān'tūr* *mās'cūlā*, *Sām'nīs*, *hī'drōps*, *ēt* *thō'rāx* : *jūn'gās* *quō'quē* *mās'cūlā*, *vēr'vēr*, *phō'nix*, *ēt* *bōm'bīx* *prō* *vēr'mī'cūlo* : *Āt* *tāmēn* *ēx* *hīs* *sūnt* *mūltī'brē* *gē'nūs*, *Sy'rēn*, *nēc'nōn* *sō'rōr*, *ūx'ōr*.

## 2. Nouns Neuter excepted.

*Sūnt* *neūtrā'lia* *ēt* *hūc* *mūndō'syl'lābā* *nō'mīnā* ; *mēl*, *fēl*, *lāc*, *far*, *vēr*, *ās*, *cōr*, *vās*, *vā'sīs*, *ōs* *ōs'sīs*, *ēt* *ō'rīs*, *rūs*, *thūc*, *jūs*, *crūs*, *pūs*. *Ēt* in -āl *pōl'y'syl'lābā*, in -ūr'quē,<sup>24</sup> *ūt*, *cāpītāl*, *lā'quēār*. *Neū'trum* *ā'lēc*, -lēx *mūltī'brē*.

## 3. Nouns of the Doubtful Gender excepted.

*Sūnt* *dū'bī* *gē'nērīs*, *scrōbs*, *sēr'pēns*, *būbō*, *rū'dēns*, *grūs*, *pēr'dīx*, *lī'nx*, *lī'māx*, *stīrps* *prō* *trūn'cō*, *pē'dīs* *ēt* *cāl'x* : *ād'dē* *dī'ēs* ; *nū'mērō* *tān'tūm* *mās* *ēs'tō* *sēcūn'dō*.

## 4. Nouns of the Common of two Genders excepted.

*Sūnt* *cōmmū'nē*, *pā'rēns*, *auctōr'que*, *īn'fāns*, *ādōlēs'cēns*, *dūx*, *ī'l'lēx*, *hū'rēs*, *ēx'lēx* : *ā* *frōn'tē* *crēd'tā*, *ūt*, *bī'rōns* : *cūs'tōs*, *bōs*, *fūr*, *sūs*, *āl'quē* *sūcēr'dōs*.

<sup>20</sup> In like manner of the masculine gender, *cōn'flūēns*, a meeting of two rivers, *prō'flūēns*, a stream or current, *rē'flūēns*, the refluxent tide ; with several other nouns resembling the present participle of verbs.

<sup>21</sup> At the same time, too, *ūc'idēns*, the vest, is to be excepted as masculine. This word (as well as *ō'r'rēns*) is properly a present participle : the substantive *sōl*, the sun, being understood.

<sup>22</sup> To these might justly be added several other Greek nouns in -ēs, making -ētis in the genitive case ; as, *hēr'pēs*, a catenacious reptation.

<sup>23</sup> In *sē'mīs*, (which is a contraction for *sē'mīas* ; as *dō'drāns* is, for *dē'es* *quā'drāns*.) the final syllable is long by crasis. And here it may be seasonably noticed that all the derivatives of *ūn'ciā*, an ounce, as well as those of *ās*, a pound, are masculine ; as *quīn'cūnx*, five ounces, *sēptūnx*, seven ounces.

<sup>24</sup> This exception applies to dissyllables (as *cāl'cār*, a spur), as well as to polysyllables properly so called : but *sāl'ār*, a trout, or young salmon, (as we remarked in note 18 above) is masculine.



*Nō mēn, crēscēn'tīs pēnūl'tīmā sī gēnītī vī  
sīt grā'vīs, ūt sān'guīs gēnītī vō sān'guīnīs, ēst mās.*

*Fāmīnēi gē'nēris sūt hȳpērdissȳllābōn in -dō,  
quōd -dīnis, āt'que in -gō, quōd dāt -gīnis, in gēnītīvō :  
id tībī dūlcē'dō fū'cīēns dūlcē'dīnis, īd'quē  
mōn'strāt cōmpā'gō cōmpā'gīnis : ād'jicē vīr'gō,  
grān'dō, fī'dēs, cōm'pēs, tē'gēs, ēt sē'gēs, ā'rbōr, hȳēms'quē :  
sīc chlā'mȳs, ēt sīn'dōn, Gōr'gōn, ī'cō' : ēt Amā'zōn.<sup>23</sup>  
Grē'cūla in -ās,† vėl in -īs † fīn'ta; ūt, lām'pās,<sup>26</sup> īās'pīs,  
cās'sīs, cūs'pīs :<sup>27</sup> ī'tēm mūl'liēr, pē'cūs ēt pē'cūdis dāns :  
līs fōr'fēx, pēl'lēx, cā'rēx, sī'mūl āt'quē supēl'lēx,  
āppēn'dīx, hȳ's'trix, cōxēn'dīx, ād'dē filix'quē.<sup>28</sup>*

*Ēst neūtrāl'ē gē'nūs sīg'nāns vēm nōn ānimā'tām  
nō'mēn in -a, ūt problē'ma; -ēn, ūt ō'mēn; -ār, ūt jū'bār;  
ūr + dāns,  
ūt jē'cūr; -ūs, ūt ō'nūs; -pūt, ūt ōc'ēipūt. Ā'tāmēn ēx hīs  
mās'cūlā sūnt pēc'tēn, fūr'fūr. Sūnt neū'trā, cādā'rēr,  
vēr'bēr, ī'tēr, sū'bēr, prō fūn'gō tū'bēr, ēt ū'bēr,  
gīn'gībēr, ēt lā'sēr, cī'cēr ēt pī'pēr, ā'tquē pāpā'rēr,  
ēt sī'sēr: hīs ā'd'dās neū'tra, ē'quōr, mār'mōr, ādōr'quē,<sup>29</sup>  
ā'tquē pēcūs quān'dō pē'cōrīs fā'cīt in gēnī't'rō.*

<sup>26</sup> This exception extends only to nouns in -ās, making -ādīs (or -ādōs) in the genitive case : for Greek nouns in -ās making -ūtīs, as bū'cērās, būcē'rūtīs, *fénugreek*, are neuter ; save ā'nās, *a duck*, which is of the common gender.

<sup>27</sup> To this exception, of course, belong such words as *půč'sis*, *půč'sěšs*, *póčsý* or *póčtý*, *měťamōr'phōš'sis*, *měťamōrphō'sěšs*, a transformation:—these, however, sometimes take the Latin inflexion, and have simply *-is*, in the genitive; falling, as to their gender, under the First Spécial Rule.

<sup>28</sup> The following, likewise, are feminine: fū'lix, a *coot*, lāg'pūs, the *white partridge*, lēn'dix, a *maggot*, pō'lythrix, *maidenhair*, tō'mēx, a *cord or rope*, and mēr'gēs, a *handful*: to which some add bāc'cār, *ploughman's-nard*, but this noun is properly neuter; sometimes, however, it is written bāc'cārīs in the nominative case, and is then feminine.

<sup>20</sup> This noun increases either long, or short, in the génitive case, or

## 3. Nouns of the Doubtful Gender excepted.

*Sunt dūbī gēnērīs, cār'dō, mār'gō, cī'nīs, ō'bēx,  
for'cēps, pū'mēx, im'brēx, cōr'tēx, pūl'rīs, ādēps'quē :  
ād'dē cū'lēx, nā'trīx, ēt ō'n'yx cūm prō'lē, sīlēx'quē ;<sup>29</sup>  
quān'vīs hāc mē'lūs vūlt mās'cūlū dī'cēr ū'sūs.*

## 4. Nouns Common excepted.

*Cōmmū'nīs gē'nērīs sūnt īs'tā ; vī'gīl, pū'gīl, ēx'ūl,  
prā'sūl, hō'mō, nē'mō, mār'ty'r, Lī'gūr, aū'gūr, ēt Ār'cās.  
āntīstēs, mī'lēs, pē'dēs, īntēr'prēs, cō'mēs, hōspēs ;  
sīc ā'lēs, prā'sēs, prīn'cēps, aū'cēps, ē'quēs, ōb'sēs ;<sup>31</sup>  
āt'quē ā'līa ā tēr'bīs quē nō'mīnā mūltā crēā'n'tūr ;  
ūt, cōn'jūx, jū'dēx, vīn'dēx, ōpīfēx, ēt ārūs'pēx.<sup>32</sup>*

## ADJECTIVES.

*Adjectīva ū'nām dūntāx'āt hābēn'tiā vō'cēm ;  
ūt, fē'līx, aū dāx, rē'līnēt gē'nūs ōm'nē sūb ū'nā :  
sūb gē'mīnā sī vō'cē cū'dānt, vē'lūt ōm'nīs, ēt ōm'nē,  
vōx cōmmū'nē dūm prī'or ēst, vōx āl'tērā nēū'trūm :  
āt sī trēs vā'rīānt vō'cēs ; sā'cēr ūt, sā'crā, sā'crūm ;  
vōx prīma ēst mās, āl'tērā fē'mīnā, tēr'tiā nēū'trūm.*

*At sūnt quā'fēx'ū prō'pē sūbstāntīvā vōcā'rēs,  
adjectīvā tā'mēn nātūrā ūsū'quē rēpēr'tā :  
tā'līa sūnt, paū'pēr, pū'bēr, cūm dē'gēnēr, ū'bēr,  
ēt dī'vēs, lō'cūplēs, sōs'pēs, cō'mēs, āt'quē sūpēr'stēs :  
cūm puū'cīs ā'līs, quā' lēctiō jū's'tā dōcē'bīt.*

rather, perhaps, it always increases long, and consequently ought to have been classed under the Second Spécial Rule : ū'dūs from which comes the génitive ū'dūrīs with short pénult, is of course neuter, falling under the same exception as ō'nūs. The adjective ādō'rēūs seems to owe derivation to ū'dō'r, ādō'rīs.

<sup>29</sup> With these may be conjoined rū'mēx, a sort of abdominal swelling or tumour, rū'mēx, sōrrel, vā'rīx, a swollen vein, and stý'rāx, a sort of gum ; though in the best authors they are generally masculine.

<sup>31</sup> To these may be added the Greek noun ū'nūs, a duck or drake, as being both masculine and feminine : also, quā'drūpēs, a four-footed beast.

<sup>32</sup> Several verbal nouns falling under this head, as to gender, end in -cēps, from cā'piō, I take, as, mū'nīcēps, a burgess ; in -cēn, from cā'nō, I sing, as, cōr'nūcēn, a horn-blower ; in -fēx, from fā'ciō, I make, as, ārtīfēx, an artificer ; and in -spēx, from spē'ciō, I view, as, aūs'pēx, a diviner by birds : with many in -dēx, as īndēx, an indicator.

*Hæc præprimum quændam sibi flexum adsiscerè gaudent :  
campes'ter, vö'licer, cëlëbër, cëlër, at'que sālū'bër :  
jūn'gë pëdës'tër, èquës'tër, èt a'cër : jūn'gë pälüs'tër,  
ac a'lücër, sylvës'tër : üt hæc tū sic vāriā'bīs ;  
hïc cëlër, hæc cëlërīs neūtro hïc cëlëre : aut a'lilër sic ;  
hïc at'que hæc cëlërīs, rūr'sum hïc cëlëre est tibi neūtrūm.*

## OF HETEROCLITE OR IRREGULAR NOUNS.

*Quæ gënūs aut flex'um vāriānt, quæcū'que nōcā'tō  
rī'tū dēfī'ciūt sūpërānt'ec, Hëtëroc'litā sūntō.*<sup>33</sup>

<sup>33</sup> *Irregular Nouns* are of three different sorts or kinds : I. *Variant*. II. *Redundant*. III. *Defective*. And these three sorts admit each of several subdivisions : as, 1. *Variant* in *Gender*. 2. *Variant* in *Flexion*. 3. *Variant* in *Meaning*. Again, 1. *Redundant* in *Termination*. 2. *Redundant* in *Gender*. 3. *Redundant* in *Declension*. And, 4. *Redundant* in *Case*. Likewise, 1. *Defective* in *Number*. And, 2. *Defective* in *Case*.

### I. VARIANTS.

1. NOUNS VARYING THEIR GENDER MAY BE CLASSED AS FOLLOWS :

1. *Nouns Masculine in the Singular Number, and Neuter in the Plural.*

Avēr'nūs, a lake of Campānia,	Pangē'ūs, a promontory of Thracc,
Din'dymūs, a hill of Phrygia,	Tā'nūrūs, a promontory of Lacōnia,
Is'mūrūs, a hill of Thracc,	Tār'tārūs, the abode of the dead,
Mā'nülūs, a hill of Arcādia,	Tāygē'tūs, a hill of Lacōnia.

2. *Nouns Feminine in the Singular Number, and Neuter in the Plural.*

Car'būsūs, sail-cloth, | Pēr'gumūs, Troy, | Sūp'el'lex, household stuff.

3. *Nouns Neuter in the Singular Number, and Masculine in the Plural.*

Ār'gūs, a city of Greece, | Cœ'lūm, heaven, | Ēl'y'siūm, the Elysian realm.

4. *Nouns Neuter in the Singular Number, and Feminine in the Plural.*

Bāl'nēm, a bath,	Ē'pülūm, a banquet,
Dēl'icūm, a delight,	Nūn'dinūm, market-day.

Of these, *bāl'nēm* is either feminine or neuter in the plural number.

5. *Nouns Masculine in the Singular, and Masculine or Neuter in the Plural.*

Jō'cūs, a jest, | Lō'cūs, a place, | Sī'bīlūs, a hiss.

Of these, *jō'cūs* and *lō'cūs* were at first declined regularly : but there were also two nouns, *jō'cūm* and *lō'cūm*, of the neuter gender, which went at length into disuse in the singular number ; and the other two, into disuse in the plural. Yet, even in the plural number, *lō'cī* may be used in the sense of *points of position* : and the neuter noun *sī'bīlūm* is found in several authors.

## Nouns changing their gender and declining.

*Hæc gē'nūs, æc flēx'ūm, pār'tīm vār'iān'tiā cēr'nūs ;*

*Pēr'gāmūs in nū'mērō plūrālī Pēr'gāmā gīg'nit.*

*Dāt prī'or hīs nū'mērūs neū'trūm gē'nūs, āl'tēr ūtrūm'quē,*

*rās'trūm cūm fræ'nō, fī'lūm, sī'mūl āt'quē cāpīs'trūm :*

*Ār'gōs ī'tem, ēt cœ'lūm, sūnt sīn'gūlā neū'trā : sēd aū'dī,*

*mās'cūlā dūntāx'āt cœ'lōs vōcītā'rīs, ēt Ār'gōs :*

*- fræ'nā sēd ēt fræ'nōs, quō pāc'to ēt cā'tērā fōr'mānt.*

*Plūrālīs nū'mērūs gē'nūs hīs sōlēt ād'dere ūtrūm'quē ;*

*sī'bīlūs āt'quē jōcūs, lōcūs.—Hīs quō'quē plūrīmā jūn'gās.*

## 6. Nouns Neuter in the Singular, and Masculine or Neuter in the Plural.

<i>Cāpīs'trūm, a hālter or headstall,</i>	<i>Frā'nūm, the bit of a bridle,</i>
<i>Fī'lūm, a thread or string,</i>	<i>Rās'trūm, a rake or harrow.</i>

## II. NOUNS VARYING THEIR FLECTION, ARE :—

1. *Vās, a vessel*, which is of the third declension, in the singular number ; and of the second declension, in the plural.

2. *Jū'gērūm, an acre of ground*, which is of the second declension, in the singular number ; and of the third declension, in the plural.

## III. NOUNS VARYING THEIR MEANING IN THE PLURAL, ARE :—

## Singular.

*æ'dēs, a tēple,*  
*cō'piā, plēnty,*  
*fācūl'tās, opportūnity,*  
*fī'nīs, an end,*  
*fōrtū'nā, fōrtune,*  
*fūr'fūr, bran;*  
*mōs, a cūstom,*  
*ō'pis, aid,*  
*sāl, salt,*

## Plural.

*æ'dēs, a house,*  
*cō'piā, fōrces,*  
*fācūl'tēs, means,*  
*fī'nēs, bōundāries,*  
*fōrtū'nā, possēssions,*  
*fūr'fūrēs, scurf,*  
*mō'rēs, mānners,*  
*ō'pēs, wealth,*  
*sālēs, flāshes of wit.*

To these might several others be added :—with many, indeed, which have very different significations even in the same number.

## II. REDUNDANTS.

## NOUNS REDUNDANT MAY BE CLASSED AS FOLLOWS :—

1. *Nouns Redundant in Termination only* :—such, for example, as, *ār'bōr vėl ār'būs, a tree ; hō'nōr vėl hō'nōs, hōnor ; lā'bōr vėl lā'būs, lābor ; lē'pōr vėl lē'pōs, mīrth ; vō'mēr vėl vō'mīs, a plough-share.*

2. *Nouns Redundant in Termination, with change of Gender* :—thus, *bā'cūlūs vėl bā'cūlūm, a staff ; hār'bitūs vėl hār'bitōs vėl hār'bitōn, a harp ; sī'bīlūs vėl sī'bīlūm, a hissing ; ī'lūs vėl ī'lōn vėl ī'lūm, the city of Troy ; mū'gīl vėl mū'gīlīs, a mallet ; and a host besides.*

3. *Nouns Redundant in Gender under the same Termination* :—as, *pēcūs, pē'cūdis, fēminine ; pē'cūs, pē'cōrīs, neuter.*

4. *Nouns Redundant in Declension only* :—as, *lāū'rūs, a bay-tree or*

## Nouns Defective.

*Quæ sē'quītūr, mān'ca ēst cā'sū nūmērō'vě, prōpā'gò.*

## I. Āptō'tă; or, Nouns undeclined.

*Quæ nūllūm vā'rīānt cā'sum; ūt, fās, nīl, nī'hīl, īn'stār;  
mūl'ta ēt īn -ū, sī'mūl -i; ūt sūnt hēc, cōrnū'quē, gēnū'quē;  
sic gūm'mī, frū'gī: sic Tēm'pē, tōt, quōt, ēt ōm'nēs  
ā trībūs ād cēn'tūm nū'mērōs, āptō'tă vōcā'bīs.*

*laurel*, of the second or the fourth declension: *quies*, *rest*, and *requies*, *repōse*, of the third or fifth declension.

5. *Nouns Redundant both in Termination and Declension*:—as, *dēl'phīn*, a *dōlphin*, of the third, and *dēlph'nūs*, a *dōlphin*, of the second; *ē'lēphās*, an *ēlephant*, of the third, and *ēlēphān'tūs*, an *ēlephant*, of the second.

6. *Nouns Redundant in Termination and Declension, with change of Gender*:—as, *æ'thēr*, the *sky*, of the third, and *æ'thērā vėl æ'thrā*, the *sky*, of the first; *mēn'dā* a *fault* or *blēmish*, of the first, and *mēn'dūm*, a *fault* or *blēmish*, of the second; *crā'tēr*, a *gōblet*, of the third, and *crā'tērū*, a *gōblet*, of the first.

7. *Nouns Redundant in Case, or differently varied in the same Declension*:—thus, *jē'cūr*, the *liver*, genitive, *jēcōris vėl jēcī'nōris*, of the *liver*; *ā'dōr*, *fine wheat*, genitive, *ā'dōris vėl ādō'ris*, of *fine wheat*; *tī'grīs*, a *tiger*, genitive, *tī'grīs vėl tī'grīdis*.

8. *Nouns Redundant in one Case only, and of a different Declension*:—as, *āncī'līā*, the *sacred bucklers*, genitive plural, *āncī'līūm vėl āncī'lōrūm*, of the *sacred bucklers*: of which sort are the names of feasts: for example, *Sātūrnā'līā*, *Feasts dedicated to Saturn*; *Bācchā'nā'līā*, *Feasts dedicated to Bacchus*; *Quīnquā'trīā*, *Feasts dedicated to Minerva*: this last has *-trīs vėl -tribūs* in the dative and ablative cases plural.

## III. DEFECTIVES.

DEFECTIVE NOUNS MAY BE CLASSED AS FOLLOWS:—

1. *Nouns Undeclined in both Numbers*:—as, *pūn'dū*, a *pound-weight*, or *pounds-weight* *gūm'mī*, *gum* or *gums*; with some adjectives; as, *nē'quām*, *wickrd*; *frū'gī*, *thrifty*.

3. *Nouns Undeclined in the Singular Number, but Declined in the Plural*:—as, *cōr'nū*, a *horn*.

4. *Nouns Undeclined in the Singular Number, and Wanting the Plural*:—as *sīnā'pī*, *mustard*; *gāū'sāpē*, *frize*.

5. *Nouns Declined in the Singular Number, but which Want the Plural*:—as, *nē'mō*, *nobody*; *sān'guis*, *blood*; *jūvēn'tūs*, *youth*; *sē-nīūm*, *old age*; *sī'tis*, *thirst*: with most proper names of men, women, heathen gods and goddesses, angels; names of places (save those which are of the plural number only, *Argōs* excepted); the names of virtues, vices, arts and sciences, metals, liquids, diseases, spices, and plants; the names of abstract qualities, such as colour, taste, touch, condition; and a great many more words which, by their import, are confined to the singular number; as, *bū'tērūm*, *büttler*; *glā'tērūm*, *glus*; *tī'mūs*, *dung*.

## II. Mōnōptō'tā ; or Nouns declined with one Case.

*Est quē mōnōptō'tōn nō'mēn, cui vōx cā dāt ū'nā :*  
*zē, nōc'tū, nā'tū, jūs'su ; īnjūs'sū, s' mūl āstū,*  
*prōn'ptū, p'ermis'sū : plūrā'li lēgimūs āstūs :*  
*lēgimūs inf'iciās, sed vōx ē ū sō'lā rēp'r'la ēst.*

## III. Diptō'tā ; or Nouns declined with two Cases.

*Sūnt diptō'tā, quibūs dūpl'ēx flēxū'rā rēmān'sit :*  
*ūt fōrs fōrtē dū'bīl sēx'tō, spōn'tis quō'quē spōn'tē ;*  
*jū'gērīs ēt sēx'tō dāt jū'gērē ; vēr'bērīs aūtēm*  
*vēr'bērē : sūpp'ētū quā'r'tō quō'quē sūpp'ētās dānt ;*

Yet some nouns which, in English, admit seldom, and others never, of a plural, are found of the plural number in Latin. Such, for example, as the following :—

zēs,	brass,	flēgē,	flight,	phlēgē,	phlegm,
zē'vūm,	agr,	flē'mūs,	smoke,	pīx,	pitch,
zē'quē,*	wāter,	hī'lūm,	mere nothing,	quē's,	rest,
br'ūs,	gall or bile,	hōr'cūm,	barley,	rūs,*	the country,
ēf'rō,*	flesh,	mēl,*	honey,	sōl,*	the sun,
ēf'rā,	ice,	mēn'thē,	mint,	sō'lūm,	the ground,
chō'lērā,	choler,	mē'tūs,	dracod,	sōl'phūr,	brimstone,
erū'ōr,	gore,	mūr'mūr,	a murmur,	re'tiō,	retaliation,
ē'būr,	ivory,	mūs'tūm,	new wine,	ter'rūs,	the earth,
ēlē'ctrūm,	amber,	paup'ētās,	poverty,	thūs,*	frankincense,
fā'mē,	fame,	pāx,	peace,	thymūm,	thyme.
fār,	bread-corn,				

The nouns marked with an asterisk (in the above list) were in habitual use in the plural number :—some of them in all the six cases, as, *zē'quē, wāter* ; others only in the nominative, accusative, and vocative cases, as, *rūs, the country* ; *mēl, honey* ; *fār, meal* ; others again in every case except the genitive, as *sōl, the sun*. The nouns not marked with an asterisk occur very rarely in the plural number, and few of them in more than one termination : as, *zē'vīs, to or by ages* ; *mūs'tū, new wines*.

On the other hand, some nouns, which admit of a singular number in English, are seldom or never used in the singular number in Latin :—such, for example, as *lī'bērī, children* ; *trī'fēs, trifles*.

And many nouns, which, in our language, admit of a plural, have properly no plural number in Latin ; such as the following :—

zē'th'r,	the sky,	lē'thūm,	death,	pōn'tūs,	the sea,
hī'mūs,	the ground,	lū'ēs,	a plague,	vī'rūs,	poison.

6. Nouns wanting the Singular Number, but which are Regular in the Plural : as *cūpē'diū, sweetmeats* ; *pēn'itēs, household gods* ; *ār'mā, weapons of war*. To these might be added many names of places, people, feasts, and games.

7. Nouns wanting one Case or more :—as, *vīs, force* ; *zē'pīs, of wealth or power* ; *prōm'ptū, in readiness*.

tāntūn'dēm dāt tāntī'dēm, sī'mūl im'pētīs ēt dāt  
im'pētē; \_\_\_\_\_  
sic rēpētūndā'rūm rēpētūn'dīs. Vēr'bēris āltērō  
quā'tūōr in nū'mērō cāsūs cūm jū'gērē sēr'vānt.

#### IV. Triptō'tā ; or, Nouns declined with three Cāses.

*Trēs quībūs inflectis cāsūs, triptō'tā vōcāntūr :*  
sic ō'pis ēst nōs'trē, fēr ō'pēm, lē'gīs, ā't'que ō'pē dīg'nūs.  
fēctē prēcī, ā't'quē prēcēm pētīt ēl prēcē blān'dūs āmīcām.  
āt tāntūm rēc'tō frū'gīs cā'rēt, ēt ditiō'nīs :  
in'tēgrā vōx vīs ēst, nīsī dē'sīt fōr'tē dātī'vūs :  
hīs vī'cīs ā't'quē vīcem ēl jūn'gūs vīcē ; plūs quō'quē plū'rīs,  
plūs hū'bēt ēt quā'r'to : Hīs nū'mērūs dūtūr ōm'nībūs āltēr.

#### V. Nouns defective in the Plūral Nūmber.

*Prōp'riū cūn'ctā nō'tēs, quā'būs ēst nātī'rā cōer'cēs,*  
*ulū'rīmā nē fū'ērīnt : ā'liā ēt tī'bī mūl'tā lēgēntī*  
*occūr'rēt, nū'mērūm rā'ro excēdēntiā prīmūm.*

#### VI. Nouns defective in the Singūlar Nūmber.

*Mās'culā sūnt tān'tūm nū'mērō cōntēn'tā sēcūn'dō,*  
*mā'nēs, mājō'rēs, cāncēl'lī, lī'bēri, ēt ān'tēs,*  
*lēn'dēs, ēt lēmūrēs, fās'tī, sī'mūl ā't'quē mīnō'rēs,*  
*cūm gē'nūs āssig'nānt nātā'lēs : ād dē penā'tēs :*  
*ēt lōcā plūrālī, quā'lēs Gābīī'quē Lōcrī'quē ;*  
*ēt quēcūn'quē lē'gūs pās'sīm sī'milis rātīō nīs.*  
*Hēc sūnt fēmīnēī gē'nērīs, nūmērī'quē sēcūn'dī ;*  
*ēxū'viā, phā'lērā, grātēs'quē, mānū'bīā, ēt ī'dūs,*  
*ān'tiā, ēt īndū'ciā ; sī'mūl īnsīdīā'quē mīnū'quē ;*  
*ēxcū'bīā, nō'nā, nū'gā, trīcā'quē, cālēn'dā,*  
*quīsquī'līā, thēr'mā. cūnā, dī'rā, ēxēquīā'quē,*  
*fēr'rā, ēt īnfēr'rā ; sic prīmītiā'quē, plāgā'quē*  
*rētīā sīg'nān'tēs, ēt vāl'vā, divītīā'quē,*  
*nūp'tiā ī'tem, ēt lāc'tēs : āddān'tūr Thē'bā ēt Āthē'nā ;*  
*quōd gē'nūs īnvē'nīās ēt nō'mīnū plūrā lōcō'rūm.*

*Rā'rīūs hēc prīmō plūrālīā neū'trā lēgūn'tūr ;*  
*mōē'nīā, cūm tēs'quīs, prēcōr'dīā, lūs'trā fēr'rā'rūm,*  
*ār'mā, māpā'līā ; sic bellā'rīā, mū'nīā, cās'trā :*  
*fū'nūs jūstā pētīt, pētīt ēt spōnsā'līā vīr'gō ;*  
*rōs'trā dīsē'r'tūs ā'māt, pūērī'quē crēpūn'dīā ges'tiūt,*  
*īnfāntēs'quē cō'lūt cūnā'būlā : cōnsū'līt ēx'tā*  
*āū'gūr ; ēt ābsōlvēns sū'pērīs ēfiā'tā rēcān'tāt :*

*fēs'tā dē'ūm pō'tērūnt, ceū Bācchānā'liā, jūn'gī :*  
*quōd sī plū'rā lē'gēs, lī'cēt hāc quō'quē clās'sē rēpō'nās.*

Nouns declined after both the Second and Fourth  
 Declension.

*Hāc sī'mul ēt quār'ti flōx'ūs sūnt, āl'quē sēcūn'dī :*  
*laū'rūs ē'nīm laū'rī fū'cīt ēt laū'rūs gēnītī'cō ;*  
*sīc quēr'cūs, pī'nus, prō frū'ctu āc ā'r'bōrē fī'cūs,*  
*sīc cō'lūs, āl'quē pē'nūs ; cōr'nūs quān'do ā'r'bōr hābē'tūr ;*  
*sīc lā'cūs, āl'quē dō'mūs ; lī'cēt hāc nēc ūbī'quē rēcūr'rānt.*  
*Hīs quō'quē plū'rā lē'gēs, quā prīs'cis jūrē rēlīn'quās.*

## RULES

FOR THE

## PRETERPERFECT TENSE,

AND

## SUPINES OF VERBS.

### I. Of the Preterperfect Tense of Simple Verbs.

#### FIRST CONJUGATION.

Ās——ā'vī.

*Ās in præsēnti pērfēctūm fōrmāt in ā'vī :*  
*ūt nō nās nā'vī, vō'cītō vō'cītās vō'cītā'vī.*  
*Dē'mē lā'vō lā'vī, jū'vō jū'vī, nē'xō'quē nē'x'ui,<sup>34</sup>*  
*ēt sē'cō quōd sē'cūī, nē'cō quōd nē'cūī, mē'cō cēr'būm*  
*quōd mē'cūī, plī'cō quōd plī'cūī, frī'cō quōd frī'cūī dāt :*  
*sīc dō'mō quōd dō'mūī, tō'nō quōd tō'nūī, sō'nō cēr'būm*  
*quōd sō'nūī, crē'pō quōd crē'pūī, vē'tō quōd vē'tūī dāt,*  
*āl'quē cū'bō cū'būī : rā'ro hāc fōrmān'tūr in -ā'vī.*  
*Dō dās rītē dē'dī, stō stās fōrmā'rē stētī vult.*

<sup>34</sup> Pronounced as a dissyllable by Synæresis ; the verse requiring -ui to be a diphthong, else the final -i to be elided before the initial -e of the next line.



## SECOND CONJUGATION.

Ēs———ūi.

*Es in præsenti perfectum formāt -ūi dāns :*  
*ūt nigrēō nigrēs, nigrūi : jū'bēō ex'cipē jūs'si :*  
*sōr'bēō sōr'būi hā'bēt, sōr'psi quō'quē ; mūl'cēō mūl'si :*  
*lū'cēō vūlt lūx'i, sē'dēō sē'di, vidēō'quē*  
*vūlt vī'di : sēd prān'dēō prān'di, strī'dēō strī'di,*  
*suā'dēō, suā'si, rī'dēō rī'si, hā'bēt ar'dēō ēt ar'si.*

*Quā'lūdōr his inf'rā gēminā'tur sŷllābā prī'mā :*  
*pēn'dēō nām'quē pēpēn'di, mōr'dēō vūlt'quē mōmōr'di,*  
*spōn'dēō hābērē spōpōn'di, tōn'dēō vūlt'quē tūtōn'di.*

*L rēl r ān'tē -gēō sī stēt, -gēō cēr'tūt in -sī.*  
*ūr'gēō ūt ūr'si ; mūl'gēō mūl'si, dāt quō'quē mūl'xī ;*  
*frī'gēō frīx'i, lū'gēō lūx'i, hā'bēt aū'gēō ēt aūx'i.*

*Dāt flēō flēs flē'vī, lēō lēs lē'vī, in'dēquē nā'tum*  
*dē'lēō dele'vī ; plēō plēs plē'vī, nēō nē'vī.*

*Ā mā'nēō mān'si fōrmā'tur ; tōr'quēō tōr'si,*  
*hā'rēō vūlt hā'si. Vēō fit -vī ūt fēr'veō fēr'vī ;*  
*nī'veō, ēt in'dē sū'tum pūs'cūt cōnnī'veō -nī'vī*  
*ēt -nīx'i : cī'ēō cī'vī, vīēō'quē vīē'vī.*

## THIRD CONJUGATION.

Vários.

*Tēr'tiā prātē'ritum fōrmā'būt ūt hīc mā'nifēs'tum.*  
*Bō fit bi : ūt lām'bō lām'bī : scrī'bo ex'cipē scrīp'si,*  
*ēt nū'bō nūp'si : āntē'quūm cūm'bō cū'būi dāt.*

*Cō fit ci : ūt vīn'cō vī'cī : vūlt pār'cō pēpēr'cī*  
*ēt pār'cī : dī'cō dīx'i, dū'cō quō'quē dūx'i.*

*Dō fit di : ūt mān'dō mān'di : sēd scīn'dō scī'di dāt,*  
*fīn'dō fīdī, fūn'dō fū'di, tūn'dō tūtūdī'quē ;*  
*pēn'dō pēpēn'di, tēn'dō tētēn'di, jūn'gē cādō'quē*  
*quōd cē'cīdī fōr'māt ; prō vēr'bērō cū'dō cē'cī'di :*  
*cē'dō prō discē'dērē, sī'vē lō'cūm dū'rē, qēs'si :*  
*vā'dō, rā'dō, lē'dō, lū'dō, dī'vīdō, trūdō,*  
*clau'dō, plaū'dō, rō'dō, ēx -dō sēm'pēr fū'cūnt -sī.*

*Gō fit xi : ūt jūn'gō jūn'xī : sēd r ān'tē -gō vūlt -sī,*  
*ūt spār'gō spār'si : lē'gō lē'gi, ēt ā'gō fū'cīt ē'gī :*  
*dāt tān'gō tē'tīgī, pūn'gō pūn'xī pūpūgī'quē ;*  
*dāt frān'gō frē'gī, pē'pīgī vūlt pā'gō pācīs'cūr,*  
*pān'gō ē'tiām pē'gī, sēd pān'xī mā'lūt ū'si.*

*Hō fīt xī : trā'hō ccū trāx'ī dō'cēt, ēt vē'hō vēx'ī.*  
*Lō fīt -ūi : cōlō ccū cō'lūi : psāl'lo ēx'cīpē cūm p,*  
*ē sāl'lo s'ānē p, nām -lī t'ībī fōrmāt ūtrūm'quē.*  
*Dāt vē'lō vē'lī, vūl'sī quō'quē ; fāl'lo fēfēl'ī,*  
*cē'lō prō frān'gō, cē'cūlī, pēl'lo pēpūlī'quē.*  
*Mō fīt -ūi : vūmō ccū vōmūi : sēd ē'mō fū'cīt ē'mī,*  
*cūmō p'ētīl cōm'psī, prōmō prōm'psī : ād'jicē dē'mō*  
*quōl fōrmāt dēm'psī, sū'mō sūm'psī, prēmō prēs'sī.*  
*Nō fīt -vī : s'īnō ccū s'īvī : tēm'no ēx'cīpē tēm'psī :*  
*dāt stēr'nō strā'vī, spēr'nō sprē'vī, l'īnō lē'vī,*  
*īnt'r'dūm lī'nī ēt lī'vī, cēr'nō quō'quē crē'vī :*  
*gīg'nā, pō'nō, cā'nō ; gē'nūi, pō'sūi, cē'cīnī, dāt.*  
*P'ī fīt -psi : ūt scāl'pō scāl'psī : rūm'po ēx'cīpē rū'pī ;*  
*ē strē'pē quōd fōr'māt strē'pūi, crē'pō quōd crē'pūi dāt.*  
*Qnō fīt -qui : ūt līn'quō lī'quī : cō'quō dē'mītō cōx'ī.*  
*Rō fīt -vī : sērō ccū prō plān'to ēt sēmīnō, sē'vī ;*  
*quōd sērūi mē'līus sēm'pēr dū'bīt, ōr'dīnō sīg'nāns.*  
*I'ūlt vēr'rō vēr'ri ēt vēr'sī, ū'ro ū'ssī, gērō gēs'sī,*  
*quērō quēr'sīvī, tērō trī'vī, cūrō cūcūrī.*  
*Sō, rē'lūtī prō'bāt ārcēs'so, īncēs'so, āt'quē lācēs'so,*  
*fōrmābīt -sīvī : sēd tōl lē cāpēs'sō cāpēs'sī,*  
*quōd'quē cāpēs'sīvī fū'cīt āt'quē fācēs'sō fācēs'sī,*  
*ēt vī'sō vī'sī ; ēd pīn'sō pīn'sūi hūbē'bīt.*  
*Sco fīt -vi : ūt pās'cō pā'vī : rūt pōs'cō pōpōs'cī ;*  
*rūt dī'dīcī dīs'cō, quēx'ī fōrmā'rē quīnīs'cō.*  
*Tō fīt -ti : ūt vē'r'tō vē'r'tī sēd sīs'tō nōtētūr*  
*prō fū'cītō stā'rē āctī'rūm, nām jū'rē sītī dāt ;*  
*dāt mīt'tō mī'sī, pētū rūt fōrmā'rē pētī'vī ;*  
*-tēr'tō stēr'tūi hū'bēt, mēt'tō mēs'sūi : Ab -ēc'tō fīt -ēx'ī ;*  
*ūt fīc'tō fīc'x'ī : nēc'tō dāt nēc'ūi, hūbēt'quē*  
*nēc'ī ; ē'tīām pēc'tō dāt pēc'ūi, hū'bēt quō'quē pēc'ī.*  
*Vō fīt -vi : ūt vōl'vō vōl'vī : vī'vo ēx'cīpē vīx'ī.*  
*Nō fīt -ūi : ūt mōn'strāt tēx'ō, quōd tēx'ūi hūbē'bīt.*  
*Fīt -cū -ci : ūt fū'cītō fē'cī, jā'cītō quō'quē jē'cī :*  
*āntīquūm hā'cītō lēx'ī, spēcītō quō'quē spēx'ī.*  
*Fīt -dū -di : ūt fō'dītō fō'dī : -Gīō ccū fū gīō, -gī.*  
*Fīt -pū -pi : ūt cā'pītō cē'pī : cū'pītō ēx'cīpē -pī'vī,*  
*ē rā pītō rū'pūi, sū'pītō sū'pūi āt'quē sūpī'vī.*  
*Fīt -rītō rī : ūt pā'rītō pē'pērī : -Lītō -ssī, gēmīnāns ē ;*  
*ūt quā'lītō quās'ī, quōd rīx rēpērītūr īn ū'sū.*  
*Dē'nique -ūō fīt -ūi : ūt stū'tūtō stā'tūi : plū'ō plū'vī*  
*fōr'māt, sīcē plū'ī ; strū'ō sēd strūx'ī, flū'ō flūx'ī.*

## FOURTH CONJUGATION.

is———i'vī.

*Quār'tū dūt -īs -ivī : ūt mōn'strāt scī'ō scīs tī'bī scī'vī.*  
*Excipias vē'nīō dāns vē'ni, ēt vē'nēō vē'nī;*<sup>35</sup>  
*raū'cīō raū'sī, fār'cīō fār'sī, sār'cīō sār'sī,*  
*sē'pīō sēp'sī, sēn'tīō sēn'sī, fūl'cīō fūl'sī,*  
*haū'rīō ī'tēm haū'sī, sān'cīō sān'xī, vīn'cīō vīn'xī;*  
*prō sāl'tō sāl'līō sāl'lūi, ēt āmī'cīō āmī'cūi dūt.*<sup>36</sup>

## II. Of the Preterperfect Tense of Compound Verbs.

*Prātē'rītūm dūt ī'dēm sīm'plēx ēt cōmpōsītī vūm :*  
*ūt dō'cūi ēdō'cūi mōn'strāt : sēd sīj'lābū, sēm'pēr*  
*quām sīm'plēx gēmīnāt, cōmpōsītō nōn gēmīnātūr ;*  
*prātēr'quām trī'būs hīs, prēcūr'ro, excūr'rō, rēpūn'gō ;*  
*āt que ā dō, dīs'cō, stō, pōs'cō, rī'tē crēd'īs.*  
*Ā plī'cō cōmpōsītūm cūm sūb vėl nō'mīne, ūt ī'stū,*  
*sūp'plīcō, mūltī'plīcō, gādēt fōrmā'rē -plīcā'vī :*  
*āp'plīcō, cōm'plīcō, rē'plīcō, ēt ēx'plīcō -ūi quō'quē fōr'mānt.*  
*Quām'vīs vūlt ō'lēō sīm'plēx ō'lūi, tā'mēn īn'dē*  
*quōd'vīs cōmpōsītūm mē'lūs fōrmā'bīt -ōlē'vī ;*  
*sīm'plīcīs āt fōr'mām rēdōlēt sē'quītūr, sūbōlēt'quē.*  
*Cōmpōsīta ā pūn'gō fōrmā'būnt ōm'nīū pūn'xī ;*  
*vūlt ū'nūm pū'pūgi, īntērdūm'quē rēpūn'gō rēpūn'xī.*  
*Nā'tum ā dō, quān'dō ēst īnflect'īō tēr'tia, ūt ād'dō,*  
*crē'dō, ē'dō, dē'dō, rēd'dō, pēr'dō, āb'dō, vėl ōb'dō,*  
*cōn'dō, īn'dō, trād'dō, prō'dō, vēn'dō, -dīdi ; āt ū'nūm*  
*ābscōn'dō ābscōn'dī. Nā'tum ā stō stās -stīti hūbē'bīt.*

## Compound Verbs which change the first Vowel into E.

*Vēr'ba hāc simplī'cū \* prāsēn'tīs prātērītī'quē,*  
*sī cōmpōnān'tūr ; vōcālēm prī'mam īn ē mūtāt :*  
*dām'nō, lāc'tō, sāl'crō, fāl'lo, ār'cēō, trāc'tō, fātīs'cōr,*  
*cān'dō vē'tūs, cāp'tō, jāc'tō, pā'tiōr, grādīōr'quē,*  
*pār'tiō, cār'pō, pā'trō, scān'dō, spār'gō : pā'rīō'quē,*  
*cū'jūs nā'tā pēr ī dū'ō, cōm'pērīt ēt rēpērīt, dānt ;*  
*cā'tērā sēd pēr -ūi ; vē'lūt hāc, āpērī're ōpērī'rē.*  
*Ā pūs'cō pā'vī tān'tūm cōmpōsītū nōtēn'tūr*

<sup>35</sup> Here vē'nī is read as a dissyllable by the figure called synæresis, being pronounced as if written vē'ni.

<sup>36</sup> We have in this verse two proceleusmatics (or feet of four short syllables each) in place of two spondees.

*hæc dūō, cōmpēs'cō, dispēs'cō, -pēs'cūi hābē'rē :  
c'ē'tra, ūt epās'cō, sērvā'būnt simp'licis ū'sūm.*

Compound Verbs which change the first Vowel into I.

*Hæc, hā'bēō, lā'tēō, sā'līō, stā'tūō, cā'dō, lā'dō,  
et tān'gō, ā'l'quē cā'nō, sic quā'rō, cū'dō cē'cīdī,  
sic ē'gēō, tē'nēō, tā'cēō, sā'piō, rā'piō'quē,  
si cōmpōnā'n'tūr, tōcā'lem prī'mam in ī mūtānt :  
ūt rā'piō rā'pui ē'ri'piō ē'ri'pui : Ā cā'nō nā'tūm  
prātē'rītūm pēr -ūi, cēū cōn'cīnō cōncī'nūi, dāt.  
Ā plā'cēō sic displī'cēō ; sēd simp'licis ū'sūm  
hæc dūō, cōmplā'cēō cūm pērplā'cēō, bē'nē sēr'rānt.  
Cōmpō'sita ā tēr'bis cāl'cō, sāl'to, ā pēr ū mūtānt :  
id ē'bi dēmōn'strānt, cōncūl'co, incūl'cō, rēsūl'tō.  
Cōmpō'sita ā clāū'dō, quā'tiō, lā'vō, rē'p'ciūnt ā :  
id dō'cēt ā clāū'dō, dēclū'dō, ē'xclū'dō ; ā quā'tiō'quē ;  
pērcū'tiō, ē'xcū'tiō ; ā lā'vō, prō'lūō, dī'lūō, nā'tā.*

Compound Verbs which change the first Vowel of the Present Tense into I, but which nevertheless change nothing in the Preterperfect Tense.

*Hæc si cōmpō'nās. ā'gō, ē'mō, sē'dēō, rē'gō, frān'gō,  
et cā'piō, jā'ciō, lā'ciō, spēcīō, prēmō, pān'gō,  
tōcā'lem prī'mam prāsē'n'tis in ī s'ibi mūtānt,  
prātē'rītī nūn'quām : cēū frān'gō, rē'frīn'gō rē'frē'gī :  
ā cā'piō. incē'piō incē'pi. Sēd paū'cā nōtē'n'tūr ;  
nām'quē sū'ūm simp'lēx pēr'āgō ē'equitūr, sūtāgō'quē ;  
ā'l'quē āb ā'gō, dē'gō dāt dē'gī. cō'gō cōē'gī ;  
ā rē'gō, sic pēr'gō pērrēxī ; vult quō'quē sūr'gō  
sūrrēxī ; mē'diā prāsē'n'tis sū'l'lābā ādēm'ptā.  
Cōmpō'sita ā pān'gō rē'tinēt ā quā'tiōr ī'stā :  
dēpān'gō, oppān'gō, circūmpān'gō, ā'l'quē rēpān'gō.  
Nīl rū'rīāt ī'ā'ciō, nē'si prāpō'sitō prāē'ūn'tē :  
id dō'cēt ōl'fā'ciō, cūm cāl'fā'ciō, īnficīō'quē.  
Ā lē'gō nā'tā. rē, pēr, priē, sūb, trāns, ād, prāē'ūn'tē,  
prāsē'n'tis sēr'rānt tōcā'lem : in ī cō'tēr'ū mūtānt ;  
dē quī'būs hæc, īntel'līgō, dī'līgō, nē'glīgō, tān'tūm  
prātē'rītūm -lēxī fū'ciūnt ; rē'liqua ōm'nīū -lēgī.*

### III. Of the Supines of Simple Verbs.

*Nūnc ēx prātē'rītō dī'scās fōrmā'rē supī'nūm.*

Bī sībī -tūm sū'mit : sīc nām'quē bībī bībītūm fīt.  
 Cī fīt -ctum : ūt vīcī vīc'tūm lēstā'tūr, ēt īcī  
 dāns īc'tūm, fēcī fāc'tūm, jēcī quōquē jāc'tūm.  
 Dī fīt -sum : ūt vīdī vis'ūm : quā'dām gēminānt s̄;  
 ūt pān'dī pās'sūm, sēdī sēs'sum, āddē scīdī, quōd  
 dāt scīs'sum, āl'quē fīdī fīs'sūm, fōdī quōquē fōs'sūm.  
 Hīc ē'tiām ādvēr'tās, quōd sīj'lābā prī'mā sup'nis,  
 quām vūlt prātē'rītūm gēmīnā'rī, nōn gēmīnā'tūr :  
 āl'quē tōtōn'dī dāns tōn'sūm dō'cēt, āl'quē cēcīdī  
 quōd cūs'sum, ēt cēcīdī quōd dāt cā'sum, āl'quē tētēn'dī  
 quōd tēn'sum ēt tēn'tūm, tūtūdi tūn'sum, āl'quē dēdī quōd  
 jūrē dātūm pōs'cīt ; mōr'sūm vūlt āl'quē mōinōr'dī.  
 Gī fīt -ctum : ūt lēgī lēc'tūm, pēgī pēpīgī'quē  
 dānt pāc'tūm, frēgī frāc'tūm, tētīgī quōquē tāc'tūm,  
 ēgī āc'tūm, pū'pīgī pūnc'tūm ; fūgī fūgītūm dāt.  
 Lī fīt -sum : ūt sāl'lī, stāns prō sū'lē cōn'dū, sāl'sūm :  
 dāt pēpūlī pūl'sūm, cēcūlī cūl'sum, āl'quē fēfēl'lī  
 fāl'sūm : dāt vėl'lī vūl'sūm : tū'lī hū'bēt quōquē lā'tūm.  
 Mī, nī, pī, quī, -tūm fōr'mānt, cē'lūt hīc mānīfēs'tūm :  
 ē'mī ēm'ptūm, vē'nī vēn'tūm, cēcīnī ā cā'nō cān'tūm ;  
 ā cā'pīō cē'pī cāp'tūm ; cū'pī quōquē cōp'tūm ;  
 ā rūm'pō rū'pī rūp'tūm ; lī'quī quōquē līc'tūm.  
 Rī fīt -sum : ūt vē'rī vē'r'sūm : pē'pērī ēx'cīpē pār'tūm.  
 Sī fīt -sum : ūt vīsī vīs'ūm ; tū'mēn ē gēmīnā'tō  
 mīsī fōrmā'bīt nīs'sūm : fūl'sī ēx'cīpē fūl'tūm,  
 hāu'sī hāu's'tūm, sār'sī sār'tūm, fār'sī quōquē fār'tūm,  
 ūs'sī ūs'tūm, gēs'sī gēs'tūm ; tōr'sī dū'ō, tōrtūm  
 ēt tōr'sum ; īndūl'sī īndūl'tum, īndūlsūm'quē rēquī'rīt.  
 Pā fīt -ptum : ūt scrīp'sī scrīp'tūm ; scūl'psī quōquē scūl'ptūm.  
 Tī fīt -tum : ā stō nām'quē stē'tī, ā sīstō'quē stītī, dānt  
 ām'bō rītē stāt'tūm : vērtī tū'mēn ēx'cīpē vē'r'sūm.  
 Vī fīt -tum : ūt flā'vī flā'tūm : pā'vī ēx'cīpē pās'tūm :  
 dāt lā'vī lō'tum, īntēr'dūm lāū'tum, āl'quē lāvā'tūm ;  
 pōtā'vī pō'tum, īntēr'dūm fū'cīt ēt pōtā'tūm :  
 sēd fā'vī fāū'tūm ; cā'vī cāū'tum. Ā sērō sē'vī  
 fōr'mēs rītē sāt'tūm ; lī'vī līnī'quē lītūm dānt :  
 sōl'vī, ā sōl'vō sōlū'tūm ; vōl'vī ā vōl'vō vōlū'tūm :  
 vūlt sīngūl'tī'vī sīngūl'tūm ; vē'nēō vē'nīs  
 vēnū'vī vē'nūm ; sēpēlī'vī rītē sēpūl'tūm.  
 Quōd dāt -ūī dāt -ītūm : ūt dō'mūī dō'mītūm :—ēx'cīpē  
 quōd'cīs  
 vē'r'būm īn -ūō, quīū sēm'pēr -ūī fōrmā'bīt īn -ū'tūm ;

*ēx'ūi ūt ēxū'tum : ā rū'ō dē'mē rū'i rū'itūm dāns :*  
*rūt' sēcūi sēc'tūm, nēcūi nēc'tūm, fricū'quē*  
*fric'tūm ; mīs'cūi f'itēm mīstūm, ēt āmī'cūi dāt āmic'tūm ;*  
*tōr'rūi hū'bēt tōstūm, dū'cūi dōc'tūm, tēnū'quē*  
*tēn'tūm, cōnsū'lūi cōnsūltūm, ā'lūi al'tūm āllitūm'quē ;*  
*sic sāl'lūi sāl'tūm, cō'lūi occū'lūi quō'quē cūltūm :*  
*pīn'sūi hū'bēt pīs'tūm, rā'pūi rāptūm, sērū'quē*  
*ā sērō rūt' sēr'tūm ; sic tēx'ūi hū'bēt quō'quē tēx'tūm.*  
*Hēc sēd -ūi mūtānt in -sūm ; nām cēn'sēd cēn'sūm,*  
*Cēl'lūi hū'bēt cēl'sūm, mētō mēs'sūi hū'bēt quō'quē mēs'sūm.*  
*Nex'ūi f'itēm nēx'ūm, sic pēx'ūi hū'bēt quō'quē pēx'ūm.*  
*Xi fīt -etum : ūt vīn'xī vīnētūm : quīn'que ābj'cūnt ā ;*  
*ūt fin'xī fīc'tūm, mīn'xī mīc'tūm, ād'jicē pīn'xī*  
*dāns pīc'tūm, strīn'xī strīc'tūm, rīn'xī quō'quē rīc'tūm.*  
*Xūm, flēx'ī, plēx'ī, fīx'ī, dānt ; ēt flū'ō flūx'ūm.*

#### IV. Of the Súpines of Cómound Verbs.

*Cōmpōsītum ūt sīm'plēx fōrmā'tūr quōd'quē sūp'īnūm,*  
*quām'ris nōn ē'ādēm stēt sūp'lūbū sēm'pēr ūtrī'quē.*  
*Cōmpōsīta ā tūn'sūm, dēm'ptā ā, -tū'sum : ā rū'itūm fīt,*  
*ī mē'diā dēm'ptā, -rūtūm ; ēt ā sāl'tūm quō'quē -sūltūm ;*  
*ā sērō, quān'dō sātūm fōr'māt, cōmpōstā -sītūm dānt.*  
*Hēc cāptūm, fāc'tūm, jāc'tūm, rāptūm, ā pēr ē mūtānt,*  
*ēt cān'tūm, pārtūm, spār'sūm, cārptūm, quō'quē fār'tūm.*  
*Vēr'bum ēdō cōmpōsītūm nōn -ēs'tūm, sēd fā'cīt -ēs'sūm ;*  
*ū'nūm dūntāx'āt cōmēlō fōrmā'bīt ūtrūm'quē.*  
*Ā nōs'cō tān'tūm dū'ō cōgnītum ēt āgnītum hūbēn'tūr :*  
*cēl'tērā dānt nōtūm : nūllō ēst jān nōs'cītum in ū'sū.*

#### V. Of the Preterpérfect Tense of Verbs in -ūr.

*Vēr'ba in -ūr ādmīt'lūnt ēx pōstē rīōrē sūp'īnō*  
*prāt'rītūm, rēr'so -ū pēr -ūs, ēt sūm cōnsūcīā'tō*  
*rēl fū'i : ūt ā lēc'tū, lēc'tūs sūm rēl fū'i. Āt hō'rūm*  
*nūnc ēst dēpō'nēns, nūnc ēst cōmmū'nē nūlān'dūm :*  
*nām lā'bōr lāp's'ūs ; pā'tiōr dāt pās'sūs, ēt ē'jūs*  
*nā'ta ; ūt cōmpā'tiōr cōmpās'sūs, pērpētīōr'quē*  
*fōr'māns pērpēs'sūs : fā'tēōr dāt fā's'sūs, ēt īn'dē*  
*nā'ta ; ūt cōnft'ēōr cōnfē's'sūs, dīffītēōr'quē*  
*fōr'māns dīffēs'sūs : grā'diōr dāt grēs'sūs, ēt īn'dē*

\* In this verse we have a proceleusmatic for a spondee.

*nā'ta; ūt digrē'diōr digrēs'sūs: jūn'gē fātīs'cōr  
fēs'sūs sūm, mēn'sūs sūm mē'tiōr, ū'tōr ēt ū'sūs.  
Prō tēd'o ōrdītūs, pro incēp'tō dāt ōr'diōr ōr'sūs,  
nī'tōr nī'sūs vėl nīx'ūs sūm, ūlcīs'cōr ēt ūl'tūs;  
īrās'cōr sī'mul īrā'tūs, rē'ōr āt'quē rā'tūs sūm,  
ōblivīs'cōr vult ōblītūs sūm, frū'ōr ōp'tāt  
frūc'tūs vėl frū'ītūs: mīsērē'rī jūn'gē mīsēr'tūs.  
Vult tū'ōr ēt tū'ēōr nōn tūtūs, sēd tūtūs sūm:  
ā lō'quōr ād'dē lōcūtūs; ēt ā sē'quōr ād'dē sēcūtūs.  
Ēxpēr'iōr fū'cīt ēxpēr'tūs; fōr'mā'rē pācīs'cōr  
gāi'dēt pāc'tūs sūm, nāncīs'cōr nāc'tūs, āpīs'cōr,  
quōd vē'tūs ēst vēr'bum, āp'tūs sūm; ūn'de ādīpīs'cōr ādēp'tūs.  
Jūn'gē quē'rōr quēs'tūs, prōfīcīs'cōr jūn'gē prōfēc'tūs,  
ēxpērgīs'cōr sūm ēxpērrēc'tūs; ēt hāc quō'quē cōmmī-  
nīs'cōr cōmmēn'tūs, nās'cōr nā'tūs, mōr'iōr'quē  
mōr'tūtūs; āt'que ō'r'iōr, quōd prāetē'rītūm fū'cīt ōr'tūs.*

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VI. Of Verbs which make the Preterpérfect Tense both of  
the áctive and pássive Voice.

*Prāetē'rītūm āctī'væ ēt pāssī'væ vō'cīs hū'bēt hāc:  
cō'nō cōnā'vi ēt cōnā'tūs sūm tī'bī fōr'māt,  
jū'rō jūrā'vi ēt jūrā'tūs, pō'tōquē pōtā'vi<sup>38</sup>  
ēt pō'tūs, tītūbō tītūbā'vi vėl tītūbā'tūs.  
Prān'dēō prān'di ēt prān'sūs sūm, plā'cēō plā'cūi dāt  
ēt plā'cītūs, suēs'cō suē'vi vult āt'quē sūēs'tūs.  
Nū'bō nūp'sī nūp'tāquē sūm, mē'rēōr mē'rītūs sūm,  
vėl mē'rūi: ād'dē lī'bēt lī'būt lī'bītūm, ēt lī'cēt ād'dē  
quōd lī'cūt lī'cītūm, tē'dēt quōd tē'dūt ēt dāt  
pērtēs'sum: ād'dē pū'dēt fū'ciēs pū'dūt pū'dītūm'quē;  
āt'quē pī'gēt, tī'bī quōd fōr'māt pī'gūt pī'gītūm'quē.*

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VII. Of the Préterite of Verbs Neúter-pássive.

*Neū'trō-pāssī'vūm sic prāetē'rītūm tī'bī fōr'māt:  
gāu'dēō gāvīsūs sūm, fī'dō fīsūs, ēt aū'dēō<sup>39</sup>  
aū'sūs sūm, fī'ō fāc'tūs, sō'lēō sō'lītūs sūm.*

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<sup>38</sup> The last syllable of this verse, being hypermeter, is elided before the initial vowel of the first word of the next line.

<sup>39</sup> The scánning requires aū'dēō to be a dissyllable, else the final o to be elided before aū'sūs of the next verse

## Verbs which want the Preterperfect Tense.

*Prātēritūm fū'gūnt, vē'go, am'bigō, glis'cō, fātis'cō, pōl'lēō, nī'dēō : ad hāc incēptīta ; ut pūērās'cō ; et pās's'vā, quībūs cātrā're actīvū sūp'nis ; ut mētūōr, tīmēōr : mēdītātīta om'nīā, prātēr pārtūrīō, ēsūrīō ; quā prātēritūm dū ō sēr'cānt.*

## Verbs which seldom admit a Sūpine.

*Hāc rā'ro aut nūn'quā rētīnē'bunt vē'r'bā sūp'nīm : lām'bō, mī'cō mī'cūi, rū'dō, scā'bō, pā'r'cō pēpēr'ci, dispēs'cō, pō's'cō, dīs'cō, cōmpēs'cō, qnīnīs'cō. Dē'go, an'gō, sū'gō, līn'gū, nīn'gō, sūtāgō'quē, psāl'lō, vō'lō, nō'lō, mā'lō, trēmō, strī'dēō, strī'dō, flā'vēō, lī'vēō, ā'vēt, pā'vēō, cōnnī'vēō, fēr'vēt. Ā nū'ō cōmpō'situm ; ut rē'nūō : ā cā'dō ; ut āc'cīdō : prātēr ōc'cīdō quōd fū'cīt ōccā'sum, rēcīdō'quē rēcā'sum. Rēs'pūō, līn'quō, lū'ō, mētūō, clū'ō, frīgēō, cāl'vēō,<sup>40</sup> et stēr'tō, tīmēō : sic lū'cēō, et ārc'ēō, cū'fūs cōmpō'sita -ēr'cītum hū'bēnt : sic ā grū'ō, ut īn'grūō, nā'tā ; et quācūnque īn -ūī fōrmān'tūr neutrū sēcūn'dā : ēc'cī pīās ō'lēō, dū'lēō, plā'cēō, tācēō'quē ; pā'rēō, ī'tēm cā'rēō, nō'cēō, jā'cēō, lātēō'quē, et vā'lēō, cū'lēō : gaī'dēnt hāc nām'quē sūp'nū.*

## EXCEPTIONS TO SOME OF THE FOREGOING RULES.

1. Although *dām'nū* and *trā'dīō*, when compounded, generally change the first vowel (*a*) into *e*, yet *prā'dām'nū*, *I condemn beforehand*, *pēr-trā'dīō*, *I treat thoroughly*, and *rētrā'dīō*, *I handle again*, are to be excepted.

2. Although *hū'bēō*, when compounded, generally changes the first vowel (*a*) into *i*, yet *antihū'bēō*, *I prefer*, and *pōsthū'bēō*, *I postpone*, must be excepted.

3. Although *lū'vō*, when compounded, generally rejects the first vowel, yet *rē'lūvō*, *I wash again*, retains it.

4. Although the verbs *ē'mō* and *sē'dēō*, when compounded, change the first vowel (*e*) of the present tense into *i*, yet *cō'ēmō*, *I buy up*, and *sūpersē'dēō*, *to omit or forbear*, are to be excepted. Lastly, to *pēr'agō* and *sū'agō*, compounds of *ā'gō* retaining the first vowel, may be added *circū'agō*, *I drive about*.

<sup>40</sup> Here *cāl'vēō* must be considered a dissyllable, else the final *o*, being an hypermeter syllable, must suffer elision, before the vowel *e* at the beginning of the next line.



SYNTAXIS:<sup>1</sup>

OR THE

## CONSTRUCTION OF GRAMMAR.

☞ In the following Rules the short final syllables are marked short, without reference to position; but in the Examples to the Rules, whenever any Example is in verse, all short syllables long by position are marked long, agreeably to the plan which we adopted in the metrical Rules for the gender of nouns, and formation of the præterite and supines of verbs.

\*.\* The Examples to the Rules of Construction are here severally printed in Italic, with the exception of the words to which any Rule more particularly refers, those words are in Roman characters to distinguish them from the rest.

CONCORDANTIA PRIMA.<sup>2</sup>

Nōmīnātī'vūs ēť Vēr'būm.

*The First Concord. The Nominative Case and the Verb.*

VĒR'EŪM pērsōnā'lē cōncōr'dāt cūm nōmīnātī'vō, nū'mērō ēť pērsō'nā :<sup>3</sup> ūť,

—*Sē'rā nūn'quam ēť ād lō'nōs mō'rēs vīā. Sen.*

<sup>1</sup> Syntax is that part of Grammar which teaches the right construction of words in a sentence, according to certain Rules, but with occasional exceptions. It consists of CONCORD, or the right agreement of words with one another, and of GOVERNMENT, or the due influence and dependence of words on one another.

<sup>2</sup> There are in Grammar three Concords: *first*, of a verb with its nominative; *second*, of an adjective with its substantive; *third*, of the Relative with its antecedent.

<sup>3</sup> The simplest sentence possible consists of a neuter verb and its nominative case, either expressed or understood:—as *Dē'ūs ēť, God is, or there is a God*; *dōr'mīō, I sleep, or, I am asleep*, understand *ē'gō*; *tō'nat, it thunders*, understand *īd, it*. The sentence which has the next degree of simplicity to the simplest, is that which consists of a transitive verb, with its nominative case, and regimen: as, *lū'nā ē'gīt mēn'sēs, the moon rules the months*. As, however, there is frequently an Ellipsis of the nominative in a sentence, so, also, is there sometimes an ellipsis of the verb: as, *Dī mēlīō'rā, understand dēnt, may the Gods award better things*: *quōť hō'mīnēs, tōť sēntēn'tiā, understand sūnt* after *hō'mīnēs* and again after *tōť*, that is, *as many persons soever as there are in the world, so many different opinions are there*, or, as we say in

! Nōmīnātīvūs prōnōmīnūm rā'rō exprīmītūr, n'ēi dīstīncīōnīs, aut ēm'phāsīs grātū : ūt,

"Vōs dūmnās'tīs:"

[quā'sī dīcāt, prōtērēā nē'mō.]

"Tu es patrō'nūs, tū pā'rēns,——

"Si dēs'ērīs tū, pērī'mūs:"——Tor

[quā'sī dīcāt, "prēcīpūē, ēt prae ā'līs, tū patrō'nūs, ēs."]

"Fēr'tūr ātrō'ciū flāgī'tiū dēsīgnās'sē." Ovid.

! Aliquān'dō ōrātīō ēst vēr'bō nōmīnātīvūs : ūt,

——Ingē'nūās dīdīcīs'sē fīdē'lītēr ārtēs

Emōl'līt mō'rēs, nēc sīnīt ēs'sē fēr'rōs. Ovid.

! Aliquān'dō advēr'bīum cūm gēnītīvō : ūt,

Pār'tīm vīrō'rūm cēcīdērūt īn bē'lō.

### Exceptions.

I. Vēr'bū īnfīnītīvī mōdī frēquēntēr prō nōmīnātīvō accūsātīvūm autē sē stātūūt, cōnjūncīōnē quōd vēr' ūt ōmīs'sā : ūt,

Tē rēdīs'sē īncō'lūmēm gaudēō.

En'glish, *many men, many minds*. Every verb, then, must have a nominative case, either expressed or understood; and every nominative case must have a verb: also two or more nominative cases singular (linked together by one or more copulative conjunctions, either expressed or understood,) will have a verb plural; whereof the person will be that of the more worthy substantive, if any distinction of worthiness can be drawn:—but sometimes the verb agrees with the nominative nearest to it:—as, *mē pērītūs dīscēt Y'bēr, Rhōdān'quē pō'tūr, me the accomplished, (or refined) Spaniard (literally killed Iberian) shall study, and the drinker of the Rhone (shall study me)*. On the contrary, a verb plural is sometimes usurped after a nominative singular and an ablative preceded by the preposition *cūm, with*.

4 The whole of this line may be taken as the nominative case to *emol'lit*, and likewise to *sīnīt*; but a verb of the infinitive mood is not only frequently the nominative case to a verb, but also the substantive to an adjective: as *mentī'rī tūrpē ēst, to lie is a base thing: vēr'ī sūūm cui'que ēst, his own will is to every one, that is, every one has a will of his own*.

5 In translating any En'glish sentence into Latin, if the conjunction 'that' (either expressed or understood) come between two verbs, the latter verb may with elegance be put in the infinitive mood, its nominative case being turned into the accusative:—as, *they say (that) the king is coming, aūt rēgēm advēntūrē, rather than, aūt quōd rēx advēntū'r: again, he said (that) he (himself) would come, dīxīt sē vēntū'r*.

II. Vēr'būm in'tēr dū'os nōmīnātī'vōs dīversō'rūm nūmē-rō'rūm pō'sitūm, cūm āltērū'trō<sup>6</sup>.cōncōrdā'rē pō'tēst :—ūt,

*Āmān'tium īrē āmō'ris intēgrā'tio ēst. Ter.*  
Pēctūs quō'quē rō'bōrā fī'unt. Ovid.

III. Nō'mēn mūltītū'dīnīs sīngulā'rē quāndō'quē vēr'bō plūrā'li jūn'gītūr :<sup>7</sup> ūt,

*Pārs ābīē'rē.*  
Ūtēr'quē dēlūdū'n'tūr dō'līs.

Vēr'bā impērsōnā'līā nōmīnātī'vūm nōn hā'bēnt ēnūnciā'tūm :<sup>8</sup> ūt,

*Tā'dēt mē vī'tē.*  
Pērtā'sūm ēst cōnjū'gī.

rūm ēs'sē, rather than dīx'it quōd ip'sē vēn'rēt : but if the verb which ought to be in the infinitive mood, ought also to be in the future tense, and it have no future tense of that mood, then fī'rē, *to be about to be*, followed by ūt, *that*, and a subjunctive mood must be used ; as, *he says (that) I shall be able*, dīc'it fī'rē, ūt pō'ssūm. This construction, too, is sometimes very elegantly employed, even where the verb which ought to be in the infinitive mood, has the future tense. Occasionally, likewise, it happens, that instead of the infinitive mood, the subjunctive mood, with the omission of ūt, is preferable ; as, *ignōs'cās, vō'lō, I wish (that) you would be forgiving* : jūbc'tō, cēr'tēt Āmyn'tās, *give orders (that) Amyn'tas vie* ; or simply, *bid Amyn'tas contend*.

<sup>6</sup> Many examples of this sort are undoubtedly to be met with ; but especially among the poets, who were often compelled by the measure of their verse to take a liberty which could hardly be granted in prose ; the efficient or real nominative, however, that is, the word which (more immediately) answers to the question made with the verb, ought properly to regulate or direct the person of the verb.

<sup>7</sup> Nouns of multitude, or, as they are generally styled, in English, *Collective Nouns*, are such as, though themselves of the singular number, have yet a plural signification :—for example, pō'pūlus, *the people*, vūlgūs, *the rabble*, tūr'bā, *a crowd*, ēxēr'cītūs, *an army*, clās'sis, *a fleet*, and the like. Whenever the idea implies a separation into parts, a verb plural is preferable ; but when there is no division or separation into parts, the verb should most unquestionably be of the singular number.

<sup>8</sup> By impersonal verbs are meant, such verbs as are never found except in the third person singular, and which have never any nominative expressed in Latin ; the pronoun *id, it*, being upon all occasions understood. Some personal verbs, however, are now and then assumed impersonally : and all neuter verbs in -ō may be similarly used in every tense of the passive voice ; sometimes with much elegance, and at all times with strict conformity to the idiom of the Latin tongue.

## CONCORDANTIA SECUNDA.

Sūbstāntīvūm ēt Ādjēctīvūm, &amp;c.

*The Second Concord. The Substantive and Adjective.*| Ādjēctīvā, pārticīpiā, ēt prōnōmīnā, cūm sūbstāntīvō, gē-  
nērē, nūmērō, ēt cāsū, cōncōrdānt : <sup>9</sup> ūt,

Rā'ra ā'vīs īn tēr'ris, nīgrōquē sīmīl'īmū cŷgnō. Juv.

Āliquān'dō ōrā'tiō sūp'plēt lō'cūm sūbstāntīvī, ādjēctīvō īn  
neūtrō gēnērē pōsītō : ūt,

Audītō rēgēm Dōrūbēr'nūm prōficīscī.

## CONCORDANTIA TERTIA.

Rēlātīvūm ēt Āntēcēdēns.

*The Third Concord. The Relative and the Antecedent.*Rēlātīvūm cūm āntēcēdēntē<sup>10</sup> cōncōrdāt, gēnērē, nū-  
mērō, ēt pērsōnā : ūt,

— Vir bōnū ēst quīs ?

Quī cōnsul'tū pūtrūm, quī lēgēs jūrāquē sēr'vāt. Hor.

<sup>9</sup> There can be no adjective in a sentence, without some substantive (either expressed or understood) agreeing with it. When no substantive is expressed, the adjective is put in the neuter gender, because the subject with which it is supposed to agree is not determined either to be masculine or feminine, and consequently is regarded as neuter. Oftentimes, adjectives agree with substantives not actually expressed, but yet clearly understood : as, amīcus (vīr) a friendly man, that is, a friend ; dēx'trā (mā'nūs), the right hand ; rēgiū (dō'mūs), a royal mansion or king's palace ; paup'ēr (hō'mō), a poor person ; prōfūndūm rēl'atīum (mārē), the deep, that is, the deep sea or ocean ; fērīnū (cārō) wild flesh, meaning, venison : with very many besides. —

<sup>10</sup> The antecedent is sometimes wholly withheld in its own clause of a sentence, and elegantly expressed in the clause of the Relative, and in the same case with the Relative : as, trībēm quām stitūō, vēs'tra est, that is, the city which I build (or am about to erect) is yours. Sometimes, too, the antecedent is given in both clauses, as, dīēm dīcūt, quō dīē, they name or appoint a day, on which day : sometimes, again, the antecedent is entirely suppressed ; thus, vīn'cē, quī vīn'cīs, cōnquer'thū who conquerest ; understand tū, thou : mī'sit quī cōgnōscērēt, he sent (persons) who might explore, or, he sent to explore ; understand mī'lītēs, soldiers, else, explorātōrēs, scouts : — and sometimes, again, the Relative is understood ; as, urbs anti'quā sū't, Tŷ'rū tēnū'rē cōlōnī,

Ālīquān'dō ōrā'tiō pŕōnītūr prō antēcēdēn'tē : ūt,

In tēm'pōrē *ad ōm vēnī, quōd rē'rūm ōm'nīūm ēst prīmūm.*

Rēlātīvūm in'tēr dū'ō sūbstāntīvā<sup>11</sup> dīvērsōrūm gēnērūm [ēt nūmērōrūm] cōllōcātūm, intēr'dūm cūm pōstērīōrē cōncōr'dāt : ūt,

*Hō mīnēs tūēn'tūr il lūm glō'būm quāē tēr'rā dī'cūtūr.* Cic.

Ālīquān'dō rēlātīvūm cōncōr'dāt cūm prīmītīvō, quōd in pōssēsīvō sūbaūdītūr : ūt,

————— *ōm'nēs ōm'nīā*

*bŕnā dī'cēre, et laūdā'rē fōrtū'nās mē'as, quī<sup>12</sup> gnā'tum hābē'rēm tā'li ingē'nīō prē'dītūm.* Ter.

Sī nōmīnātīvūs rēlātīvō ēt vēr'bō intērpōnā'tūr,<sup>13</sup> rēlātīvūm rē'gītūr ā vēr'bō, aut, āb ā'līā dīctiō'nē, quāē cūm vēr'bō in ōrātīō'nē lōcātūr : ūt,

*Grā'tia āb ōffī'ciō, quōd mō'rā tā'r'dāt, āl'ēst.* Ovid.  
*Cū'jūs nū'mēn ādō'rō.*

*there was an ancient city (which) Tyrian colonists possessed :* but in En'glish this omīssion is much more frēquent than in Lātīn. Here it is wŕthy of the nŕtice of lēārnērs that the Rēlātīve agrēēs with its antēcēdēt in *gēnder, nūmber, and PERSON*, but with that antēcēdēt, if found in the same clausē of the sēntēncē with the Rēlātīve it'sēlf, the Rēlātīve agrēēs in *gēnder, nūmber, and CASE*.

<sup>11</sup> The rēstrīctiō mēntionēd in notē 6, ābōvē, is ēquāly āpplicāblē in the prēsēt instāncē : for the Rēlātīve ōught ālwāys to agrēē with thē sūbstāntīve whīch is mōrē immēdiātely and ōstēnsībly its antēcēdēt, unlēs indeēd some vēr'y wēīghty rēāson cān bē āssīgnēd for dēvīātīng frŕm this prāctīcē.

<sup>12</sup> Hērē quī hās, for its antēcēdēt, *mē'i, of mē*, undērstoōd in the pōssēsīvē ādjēctīve *mē'as, my*, of the prēcēdīng līnē.

<sup>13</sup> The *Case* of the Rēlātīve ālwāys dēpēnds upŕn some wŕd in the same clausē of the sēntēncē with it'sēlf, but it takēs its *gēnder, nūmber, and pērson*, frŕm the sūbstāntīve to whīch it pārtīculārly rēfērs, and whīch is gēnērāly in some fŕmēr clausē of the sēntēncē. Whēn the Rēlātīve is not the nŕmīnātīvē cāsē to āny vēr'b, it māy bē vīēwēd ās ā sūbstāntīve rāthēr thān ān ādjēctīve, ās it is gŕvērned prēcīslly in the same mānnēr ās ā sūbstāntīve is gŕvērned :—if, hŕwēvēr, the Rēlātīve agrēēs with āny sūbstāntīve exp'rēssēd in its ōwn clausē of the sēntēncē, thēn it is to āll intēnts ān ādjēctīve, and the sūbstāntīve with whīch it agrēēs, dīrēctly its cāsē.

## NOMINUM CONSTRUCTIO.

## I. SUBSTANTIVA.

*The Construction of Nouns Substantive.*

Quum dū'ō sūbstāntī'vā divēr'sāe signīfīcātīō'nīs<sup>14</sup> cōncūr-  
runt, pōstērīus īn gēnītī'vō pōnītūr : ūt,

*Crēs'cīt ā'mōr nūm'mī, quā'tum ip'sū pēcū'nīū crēs'cīt.*

Hic gēnītī'vūs āliquān'dō īn dātī'vūm vēr'tītūr : ūt,

*Ū'rbī pā'tēr ēst, ūrbī'quē mārītūs. Luc.*

Adjēctī'vūm īn nēū'trō gē'nērē sī'nē sūbstāntī'vō pōsītūm,  
āliquān'dō gēnītī'vūm<sup>15</sup> pōs'tulāt : ūt,

*Paū'lūlūm pēcū'nīā.*

Pōnītūr īntēr'dūm gēnītī'vūs tān'tūm, prīō'rē sūbstāntī'vō  
pēr ēllīp'sīn sūbaūdī'tō :<sup>16</sup> ūt,

——— Ū'rbī ād Dīā'nā vēr'nērīs,

*I'to ād dēx'trām : ——— Ter.*

[*Subaūdi tēplum.*]

<sup>14</sup> In rendering English into Latin, it not unfrequently happens that two substantives of different signification come together with the sign of between them, whereof the latter ought not in conformity to the Latin idiom to be put in the genitive case : for instance, whenever the latter substantive denotes the *substance* or *materials* of which the former consists, the Latin idiom requires the ablative case preceded by *ē, ex, or de, out of or of* ; else, that the substantive of *matter* be turned into the adjective expressive of that sort of matter. Thus, the two substantives, *a case of silver*, that is, *a silver case*, must not be rendered *vās argē'tī*, but *vās ex argē'tō fac'tūm*, or *vās argē'tēlūm*. In like manner, other substantives are occasionally converted into their adjectives : as, *my father's house* may be translated, *dō'mūs pā'trīs* or *dō'mūs pā'tēr'nū*.

<sup>15</sup> The adjectives more commonly used in this way are those which relate to Quantity or Number ; as, *multūm, much, plus, more, plurimūm, very much or very many, parvūm, little, minus, less, minimūm, the least thing or portion, sum'mūm, the very highest pitch, ultīmūm, the last stage, extrēmūm, the utmost verge, mēdiūm, the middle division or point* :—with the pronouns, *hūc, this, id, that, quid, what* ; and the several compounds of *quid*, as, *aliquid, anything, nequid, no one thing ;* thus, *quid rē'i ? what is the matter ?*

<sup>16</sup> This is an elegant mode of expression, provided only that the omission be consistent with perspicuity, and that the purport of the speaker or writer be at once (and unambiguously) evident : thus in English we say, *St. Paul's*, meaning *the Cathédral* of St. Paul : and *St. James's*, meaning *the Palace* of St. James, else, *the Church* or *Parish*

Dŭ'ō sŭbstāntī'vā rě'ī ējŭs'dēm, ĩn ě'ō'dēm cā'sŭ pōnŭn'tŭr: " ůt,

*Effūdŭn'tŭr* ō'pēs, ĩrrĭtāmēn'tā māl'ō'rŭm. Ovid.

~ *Laŭs, vĭtŭpě'rŭm*, vĕl *quā'lĭtās* rě'ī, " pō'nĭtŭr ĩn āblātī'vō, ě'tĭām gĕnĭtī'vō: ůt,

Īngě'nŭī vŭl'tŭs pŭ'ĕr, ĩngĕnŭī'quē pŭd'ō'rĭs. Juv.  
*Vĭr* nŭl'lā fĭ'dē.

~ *Ō'pŭs* ět *ŭ'sŭs* āblātī'vŭm ěx'ĭgŭnt: ůt,

Aŭctōrĭtā'tē tŭā n'ō'bĭs ō'pŭs ěst. Cic.

*Pĕcŭ'nĭām*, (quā n'ĭhĭl s'ĭbĭ ěs'sĕt ŭ'sŭs,) ůb ĭis n'ōn āccē'pĭt. Gell.

~ *Ō'pŭs* aŭ'tēm ādjĕctī'vē, prō "nĕcĕssā'rĭŭs," quānd'ō'quē pōnĭ vĭdē'tŭr: ůt,

Dŭx n'ō'bĭs ět aŭc't'ōr ō'pŭs ěst. Cic.

## II. ADJECTIVA.

### *The Constrúction of Nouns Adjective.*

#### 1. Gĕnĭtī'vŭs pōst Adjĕctī'vŭm.

#### *The Génitive Case after the Adjective.*

ADJĒCTĪVĀ quæ dēsĭdĕrĭŭm, n'ōtĭtĭām, mēm'ō'rĭām, ěīm'ō-

named after that Saint. So, in Látin, by "pĕr Vārr'ō'nĭs" was meant "pĕr fŭn'dŭm Vārr'ō'nĭs," *through Várro's ground or glebe*; likewise, by "Pōppĕ'ā Nĕr'ō'nĭs," was meant "Pōppĕ'ā Nĕr'ō'nĭs ŭx'ōr," *Néro's consort or wife Poppĕa*—and so forth.

<sup>17</sup> Of the sŭbstantives thus concórding in case, one may be sŭngular, the óther plŭral; as, ŭrbs Āthĕ'nāē, *the city A'thens*, fĭlĭŭs, dĕlĭ'cĭā mā'tris, *a son, the dárling of his móther*.

<sup>18</sup> The exámplēs fálling ũder this Rule (in so far, at least, as regards the āblative case,) seem to be góverned by some ādjĕctive, or preposĭtion, understoód: thus, vĭr nŭllā fĭdē, *a man with no prĭncĭple*; understānd cŭm, *with*, ělse, prā'dĭtŭs cŭm, *endĕed with*. In most instances ěĭthĕr the gĕnĭtĭvo or āblative may be assŭmed ĭndĭffĕrently: but, agāĭn, there are cĕrtān phrāsēs, in which the gĕnĭtĭvo is more ělĕgant thān the āblative; and óthers, in which the āblative is dĕĕmĕd prĕfĕrable to the gĕnĭtĭvo:—thus, the Rómans sáid, "ěs b'ō'n'ō ě'nĭm'ō," *be of good cheer*, or, *of cóurage*, ráthĕr thān "ěs b'ō'nĭ ě'nĭmĭ;" but, "h'ō'm'ō ĭ'mĭ sŭbsĕl'mĭ," *a pĕrson of the l'ówĕst caste, or rank*, ráthĕr thān "h'ō'm'ō ĭ'm'ō sŭbsĕl'm'ō." Cícĕro has "sŭmmā spĕ, sŭm'mā vĭrtŭ'tis," *of the hĭghĕst hope, the hĭghĕst válour*, in one and the same sĕntĕnce. Occásĭonally,

rēm signīficānt, āt'quē īis cōntrā'riā, gēnītī'vūm exīgūnt ;<sup>19</sup>  
ūt,

*Ēst nātūrā hō'mīnūm nōvītātīs ā'vīdā.* Plin.

*Mēns fūtūrī prā'sciā.*

*Mēmōr ēs'tō br'ē'vīs ā'vī.*

*Im'mēmōr bēnēfī'cī.*

*Impērī'tūs rē'rūm.* Ter.

*Rū'dīs bē'l'ī.*

*Tī'mīdūs Dēō'rūm.* Ovid.

*Impū'vīdīs sū'i.* Claud.

Cūm plūrīmīs ā'līs quā āffēctīō'nēm ā'nīmī dē'nōtānt.

Adjēctīvā vēr'bālīā īn -āx ē'tīām gēnītī'vūm exīgūnt : ūt,

*Aūdāx īng'ē'nī.*

*Tēm'pūs ē'dāx rē'rūm.* Ovid.

Nō'mīnā pārtītīvā, nūmērālīā, cōmpārātīvā, ēt supērlā'tīvā, ēt quā'dām adjēctīvā pārtītīvā<sup>20</sup> pō'sītā, gēnītī'vūm, ā quō ēt gē'nūs mūtūā'tūr, exīgūnt : ūt,

*Ū'trūm lō'rūm mā'tīs āc'cīpē,*

*Prīmūs rē'gūm Rōmānō'rūm fū īt Rō'mūlūs.*

*Mā'nūm fōrtīōr ēst dē'x'trā.*

*Dīgītō'rūm mē'dūs ēst lōngīs'sīmūs.*

*Sē'quīmūr tē, sānc'tē Dēō'rūm !*

Ūsūrpan'tūr autēm ēt cūm hīs prāpōsītīō'nībūs, ā, āb, dē,  
ē, ēx, īn'tēr, ān'tē : ūt,

*Tēr'tiūs āb Ēnē'ā.*

*Sōlūs dē sū'p'rīs.*

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however, an adjective expressed agrees with the former of the two substantives, and then the latter is put in the ablative case :—as, vīr prūdē'tiā excēllēns, a man excēlling in prudence, that is, a man of extraordinary prudence.

<sup>19</sup> To these may be added, adjectives expressive of diligence, perseverance, certainty, patience, engagement, carefulness, guilt, sickness, anxiety, kindness, liberality, prodigality, and several other qualities and affections of the like nature : with their opposites, as, remissness, instability, doubt, impatience, disengagement, negligence, innocence, health, freedom from care, unkindness, parsimony, niggardness : and a host besides.

<sup>20</sup> By nouns *partitive*, and adjectives *put partitively*, are meant such nouns and adjectives as denote a part, or portion, of any whole. When there are two substantives of different genders, the adjective agrees with the first rather than the last : as, In'dūs flū'mīnūm māxīmūs, the In'dus, greatest of rivers : lēō ānīmālūm fōrtīs'sīmūs, the lion, strongest or bravest of animals.



*Dē ūs ē vōbīs al'tēr ēs. Ovid.*

*Prīmūs in'tēr om'nēs.*

*Prīmūs an'tē om'nēs.*

*SĒCŪN'DŪS āliquān'dō dātīvūm ēx'īgīt : ūt,*

— *Haūd ūllī vē'tērūm vīrtūtē sēcūn'dūs. Virg.*

*ĪNTERROGĀTĪVŪM ēt ē'jūs rēddītīvūm, ējūs'dēm cā'sūs ēt tēm'pōrīs ērūt,—nī'sī vōcēs vā'rīā cōnstrūctiō'nīs ādhī-bēān'tūr : ūt,*

*Quā'rūm rē'rūm nūllā ēst sātī'ētās ? Divītīārūm.*

*Fūrtīnē accūsās, ān hōmīcīdī ? Ūtrōquē.*

## 2. Dātīvūs pōst Ādjēctīvūm.

### *The Dative Case after the Adjective.*

*ĀDJĒCTĪVĀ quī'būs cōm'mōdūm, incōm'mōdūm, sīmīlītūdō, dīsīmīlītūdō, vōlūptās, sūbmīs'siō, aut rēlā'tiō ād āliquīd<sup>21</sup> signīficātūr, dātīvūm pōstulānt : ūt,*

*Sī fū'cīs ūt pā'trīā sīt īdō'nēūs, ū'tīlīs āg'rīs. Juv.*

*Tūr'bā grā'vīs pā'cī, plācidē'que īnīmīcā quīē'tī. Mart.*

*Pā'trī sīmīlīs. Cic.*

*Quī cō'lōr āl'būs ē'rāt, nūnc ēst cōntrā'rīūs āl'bō. Ovid.*

*Jucūn'dūs āmīcīs. Mart.*

*Om'nībūs sup'plēx.*

*Ēst fīnī'tīmūs orātō'rī pōē'lū.*

*Hūc rēfērūn'tūr nō'mīnā ēx cōn prāpōsītīō'nē cōmpōsītā : ūt, cōntūbēr'nā'līs, cōmmī'lītō, cōnsēr'vūs, cōgnā'tūs.*

*Quēdām ēx hīs, quē sīmīlītūdīnēm signīficānt, ē'tīām gēnītīvō jūngūn'tūr : ūt,*

*Quēm mē'tūis, pār hū'jūs ē'rāt. Lucan.*

*Dō'mīnī sīmīlīs ēs. Ter.*

*CōMMŪNīs, ālīē'nīs, īmmū'nīs, gēnītīvō, dātīvō, ēt āblē-tīvō cūm prāpōsītīō'nē, jūngūn'tūr : ūt,*

<sup>21</sup> Such as *friendl'ness, detestation, equality, sameness* : thus, *āē'tās, ādōlescēn'tūlīs ōdīū'sā, a time of life hātēful to strīplīngs ; ī'dēm decī-dēn'tī, the same thing as kīllīng, that is, the same with a pērson or thing kīllīng,—for the act of kīllīng wōuld be exp'rēssed by the gērūnd.* In gēnēral, howēvēr, *ī'dēm* is fōllōwēd by *quī, who*, else by *āc, as*, or *āt'quē, and* : thus, *ā'nīmūs ēr'gā tē ī'dēm āc fū'it, a dīsposītīōn tōwārdz yōu, the same as it was or has been.*

Cōmmū'nē ānīmān'tiūm ōm'nīūm ēst. Cic.

Mors ōm'nībūs ēst cōmmū'nīs. Ibid.

Hic mī'hī tē cūm cōmmū'nē ēst.

Nōn āliē'nā cōnē'i. Sall.

Alē'nūs āmbitiō'nī. Sen. Præf.

Nōn āliē'nūs ā Scæ'vōlā stū'diis. Cic.

—— Vō'bīs immū'nībūs hū'jūs

Es'sē mā'li dī'bitūr. Ovid.

Cāprī'f'cūs ōm'nībūs immū'nīs ēst. Plin.

Immū'nēs āb ī'līs mā'lis sī'mīs.

Nā'rūs, cōm'mōdūs, incōm'mōdūs, ū'tilis, īnū'tilis, v'ē'hēmēns, āp'tūs, cūm mūltis ā'līs, intēr'dūm (ē'tiām) āccūsātī'vō cūm prāpōsitiōnē jūngūn'tūr: ūt,

Nā'tūs ād glō'riām. Cic.

Ū'tilis ād ē'am rēm.

VERBĀLY in “-bīlis” āccēp'tā pās'sī'vē, ēt pārticipiā'tiā in “-dūs,” dātī'vūm pōstulānt: ūt,

—— Nū'lī pēnētrā'bīlis ās'trō

I.ī'cūs ī'nērs. Stat.

Ō mī'hī pōst nū'lōs Jū'lī mēmōrā'n'dē sōdā'lēs! Mart.

### 3. Āccūsātī'vūs pōst Ādjēctī'vūm.

*The Accusative Case after the Adjective.*

Māgnitū'dīnīs mēnsūrā sūbj'ctūr ādjēctī'vīs in āccūsā-tī'vō, āblātī'vō, ēt gēnītī'vō: ūt,

Tūr'ris tē'n'lūm pē'dēs āl'tā.

Fōns lā'tūs pē'dībūs trī'būs, āl'tūs trigīn'tā.

Ārēd lā'tā pē'dūm dē'nūm.

Āccūsātī'vūs āliquān'dō sūbj'ctūr ādjēctī'vīs ēt pārticipiis, ī'bī prāpōsitiō sēcūn'dūm vīdētūr sūbīntel'ligī: ūt,

Ūs hūmērōs'quē Dē'ō sī'milis. Virg.

Vultūm dēmīs'sūs.

“ To these may be added most (if indeed not all) adjectives derived from such verbs as govern a dative case:—thus, fī'dūs āmī'cis, faithful to friend; bēnē'vōlūs dō'minō sēr'vūs, a slave well-disposed to his master; crē'dulūs ī'līs, credent to them. For the construction of Past and of Present Participles, which, when used as adjectives, are followed by a dative, see page 162.

## 4. Ablatīvūs pōst Adjēctīvū.

*The Ablative Case after the Adjective.*

Adjēctīvā, quā ad cōp̄iūm, ēgēstātēm vē pēr'tinēt, intērdūm ablatīvūm, intērdūm gēnītīvūm<sup>23</sup> ex'igunt: ūt,

Dī'vēs ēquūm, dī'vēs pīctā'ī vēs'tīs ēt aūrī. Virg.

Ā'mōr<sup>24</sup> ēt mēl'le ēt fēl'le ēst sēcūndīs'simūs. Plau.

Ex'pērs fraū'dīs.

Grū'liā bēā'tūs.

Adjēctīvā ēt sūbstāntīvā rēgunt ablatīvūm significāntēm caū'sūm ēt for'mām, vėl mō'dūm rēi: ūt,

Pāl'lidūs trā.

Nō'minē grāmmā'ticūs, rē bār'bārūs.

Trōjā'nūs ōrīgīnē Cās'sar. Virg.

Dīg'nūs,<sup>24</sup> indīg'nūs, prā'dītūs, cāp'tūs, cōntēn'tūs, ex'ōr'rīe, frē'tūs, līb'ēr, cūm adjēctīvis prē'tiūm significāntībūs, ablatīvūm ex'igunt: ūt,

Dīg'nūs ēs ō'dīō. Ter.

Qui gnā'tum hābē'rēm tā'li ingē'nīō prē'dītum. Ibid.

—ōcūlis cāp'ti fūdē'rē cūb'iliā tūlpā. Virg.

Sōr'tē tā'ā cōntēn'tūs āl'i.

Tērrō'rē līb'ēr ā'nīmūs. Liv.

Nōn gēm'nīs vēnāl'ē, nēc aūrō. Hor.

Hō'rūm nōnnūl'lā intērdūm gēnītīvūm admī'ttunt: ūt,

Māgnō'rūm indīg'nūs āvō'rūm. Virg.

<sup>23</sup> The adjectives indīg'ūs, nēdy, ī'nōps, not possēssing, ēgē'nūs, stānding in want of, ex'pērs, frēe from, cōm'pōs, māster of, and īm'pōs, not māster of, are gēnerally followed by a gēnitive case: but, distēn'tūs, distēnt, grū'vidūs, grāvid or hēary, rēfēr'tūs, crāmmēd or stūffed agāin, ōr'būs, dēprīved of or lēst dēstītute, vā'cūūs, ēmpty or vācant, and vī'dūūs, void, prēfēr an āblative. Most ōther adjectives rēlātīng to plēnty or to want takē a gēnitive or an āblative indīffērēntly: as, plē'nūs vī'nī vėl vī'nō, full of wīnē or wīth wīnē; īnā'nīs prūdēn'tiā vėl prūdēn'tiā, void of prūdēnce or dīscrētīōn; cās'sūs lūmīnē vėl lū'mīnīs, dērōīd of līght.

<sup>24</sup> Dīg'nūs is sōmētīmes followed by an īnfīnītīve mood; whīch, as wās rēmarkēd in notē 1 (on Sēntax) ābōvē, is a sort of noun of thē nēutēr gēndēr; undēclīnēd īndēēd, but whīch may, nēvērthēlēs, bē usūrped in āny casē, thē vōcātīve (pēr'hāps) ēxceptēd. Thūs, in Vīrgīl, wē fīnd dīg'nūs āmār'i, wōrthy to bē lōvēd, īnstēād of dīg'nūs āmō'rē, wōrthy of lōvē:—but ēīthēr of thēsē ēxp'rēssīōns is lēs ēlēgānt thān dīg'nūs quī (rēl ūt) āmārētūr rēl āmārētūr, wōrthy wōhō shōuld or mīght bē lōvēd, or thāt hē shōuld or mīght bē lōvēd.

*Cār'minā dig'nā dē'ā.*

*Īstōr'rīs rē'gnī. Stat.*

Compārātī'vā, cūm ēxpōnān'tūr pēr quām,<sup>25</sup> āblātī'vūm ād-mīt'tunt: ūt,

*Vī'lūs ārgēn'tum ēst aūrō, virtūtībūs aūrūm. Hor.*

[*Id ēst, quām<sup>26</sup> aūrūm, quām virtūtēs.*]

Tān'rō, quān'tō, hōc, ē'ō, ēt quō, cūm quībūs'dām ā'līs quā mēnsūrām ēxcēs'sūs signīficānt, ītēm ātā'tē, ēt nā'tū, cōmpārātī'vīs ēt sūpērlatī'vīs sēpē jūngūn'tūr: ūt,

*Tān'tō pēs'simūs ōm'nīūm pōē'tā,*

*Quān'tō tu ōp'timūs ōm'nīūm pātrō'nūs. Catull.*

*Quō plūs hā'bēnt, ē'ō plūs cū'pūnt.*

*Mā'jōr ēt māx'īmūs ātā'tē.*

*Mā'jōr ēt māx'īmūs nā'tū.*

## PRONOMINUM CONSTRUCTIO.

### *The Constrúction of Pronouns.*

MĪ'ī, tū'ī, sū'ī, nōs'trī, vēs'trī, gēnītī'vī prīmītvō'rūm, pē-nūn'tūr cūm pērsōnā signīficā'tūr: ūt,

<sup>25</sup> And the adjective ā'lūs, *óther*, or, *any óther*, is in like manner followed by an āblative, as often as the conjúction quām, *than*, is by the figure ellipsis omitted after it: as, pūtās'nē ā'līūm sāpīēn'tē bēa'tūm? *thínkest thou ány óther than a wíse man háppy?* Here we read ā'līūm sāpīēn'tē for ā'līūm quām sāpīēn'tēm. Al'so an ellipsis of quām, *than*, after the ádverb mā'gīs, *more*, in júnction with an ádjective or párticiple, may be símilarly followed: as, ō lū'cē mā'gīs dīlēc'tā sōrō'rī, *O thou deárer to thy síster (literally, more belóved) than the líght!*

<sup>26</sup> Quām, *than*, is often used (and with pecúliar beauty) betwēen two comparatīves:—as, trīūm'phūs clā'rīōr quām grā'tīōr, *a trīumph more spléndid than áccéptable*. And this conjúction is fréquently understoód after some ádverbs of the comparatīve degré, followed by álmost ány case; the vócatīve and (perhāps) dáttīve excépted. See Conjúnctions. Sometimes, too, such āblatīves as sō'lītō, *than úsual*, ā'quō, *than ríght*, ūccēs'sā'rīō, *than nécessary*, are elegantly understoód after comparatīves of the neuter gēnder: as, sī fōr'tē, quíd āp'tiūs ēx'it, *if, perchánce, augh't more fit or more to the púrpose (sō'lītō, than úsual) has gone forth: libē'rīūs vívē'bāt, he líved more fréely (ā'quō, than ríght), that is, he líved ráther gaily and profúselý. And here it should be obsérved, that in no ínstance is it nécessary to omit quām, though such omísion be, on mány occásions, préferable. It may líkewise be obsérved that when quām is expresse'd, the noun after it must be in the same case with the noun befóre it.*

*Lān'guēt dēsīdē'rīō tū'i.*  
*Pig'nōrā cū'rū sū'i.* Virg.  
*Cūcūs ā'mōr sū'i.* Hor.  
*Imāgō nōstrī.*<sup>27</sup>

Mē'ūs, tū'ūs, sū'ūs, nōs'tēr, vēs'lēr, pōnūn'tūr cūm āc'tīō  
 vėl pōssēs'siō rē'i signīficā'tūr: ūt,

*Fūvēt dēsīdē'rīō tū'ō.*

*Imāgō nōstrā:—*

[īd ēst, quām nōs pōssīdē'mūs.]

Hāc pōssēs'sīvā, mē'ūs, tū'ūs, sū'ūs, nōs'tēr, ēt vēs'lēr, hūs  
 gēnītī'vōs pōst sē rēcī'pīunt,—“ipsī'ūs, sōlī'ūs, ūnī'ūs, dūō'rūm,  
 trī'ūm, &c. ōm'nīūm plū'rīūm, puūcō'rūm, cūjūs'quē:”—ēt  
 gēnītī'vōs pārtīcīpīō'rūm, quī ād prīmītī'vūm sūbāudītūm  
 rēfērūn'tūr: ūt,

*Dixī mē'ā ūnī'ūs ō'pērā rēmpūb'licām cēs'sē sāl'vām.* Cic.

*Mē'ūm sōlī'ūs peccā'tūm cōr'rīgī nōn pōtēst.* Ibid.

— Cūm mē'ā nēmō

*Scrīptā lēgāt vūlgō rēctā'rē tīmēn'tis.*—Hor.

*Dē tū'ō ipsī'ūs stū'diō cōnjēctūrām cē'pērīs.* Cic.

*In sū'ā cūjūs'quē laudē prāstān'tiōr.*

*Nōstrā ōm'nīūm mēmō'rīā.*

*Vēs'tris puūcō'rūm rēspōn'dēt laudībūs.* Cic.

Sū'i ēt sū'ūs rēcī'prēcā<sup>28</sup> sūnt:—hūc ēst, sēm'pēr rēflēc-  
 tūn'tūr ād īd, quōd prēcī'pūm īn sēntēn'tiā prēcēs'sīt: ūt,

<sup>27</sup> The pērsōnal and possēs'sive prōnouns are sōmetimes (but less  
 corrēctly) used for ono anōther: as, ādspēc'tū sū'ō, at his or her sight,  
 for ādspēc'tū sū'i, at the sight of hīmsēlf or of hērsēlf, that is, at the sight  
 of the pērsōn spēaking or dōing. And Plāūtus has lā'būr mē'i, the  
 lābour of me, for lā'būr mē'ūs, my lābour. Frēquently, too, the pōets,  
 and occāsionally the prose writērs, emplo'y the pērsōnal prōnouns īn the  
 dātīvo case, when, strīctly spēaking, possēs'sion is meant:—as, mī'ū  
 mī'nūs, the hand to me, for mē'ū mī'nūs, my hand. Sīmilarly, ālso,  
 are ōther prōnouns, and nouns, usūrpēd:—as, ē'i cōr'pūs, the bōdy to hīm,  
 for ē'jūs cōr'pūs, the bōdy of hīm, that is, hīs bōdy; pē'lāgō prō-  
 spēc'tūs, a prōspects to the sea, for pē'lāgī prōspēc'tūs, a prōspects or view  
 of the sea.

<sup>28</sup> Whēnēvēr the En'glīsh word 'self' can be ādded to hīm, hēr, or it,  
 (or 'selvcs' to thēm,) the Lātīn word "sū'i," and none ōther, is prōpēr,  
 and nēcēssary. Thus, Cāto owns hē ērrēd, Cā'tō sē pēccās'sē fātē'tūr:  
 and, īn the sāmē mānnēr, whēnēvēr the En'glīsh word "own" can be  
 ādded to hīs, hēr, its, or thēir, the possēs'sive "sū'ūs," and none ōther  
 is corrēct. Thus, Cāto kīllēd hīmsēlf wīth hīs (own) sword, sū'ō sē  
 glū'diō cōnfēc't.Cā'tō.

Pētrūs nīmūm admīrātūr sē: pārcīt crrōrībūs sūis.  
Māgnōpērē Pētrūs rōgāt, nē sē dēserās.

Hīc dēmōnstrātīvā, hīc, īstē, īlē. sic dīstīnguuntūr: hīc mīhī prōximūm dēmōnstrāt; īstē, ēum quī ēpūd tē est; īlē, ēum quī āb ūtrōquē rēmōtū est.

Hīc ēt īlē, cūm ād dūō antēpōsītā rēfēruntūr, hīc plērūmqū ād pōstērūs, īlē ād prīūs rēfērtūr: <sup>29</sup> ūt,

Quōcūnqū aspīciās, nīhīl est nīsi pōn'tūs ēt āēr.

Nībībūs hīc tūmidūs, flūctībūs īlē mīnax. Ovid.

## VERBORUM CONSTRUCTIO.

### *The Construction of Verbs.*

#### I. Nōminatīvūs pōst Vēr'būm.

##### *The Nominative Case after the Verb.*

VĒR'BA sūbstantīvā; ūt sūm, fōrēm, fīd, ēxis'tē, vēr'bā vēcān'dī pāsēvā; ūt nō mīnōr, āppēl'lōr, dēcōr, cōcōr, nūn'cūpōr; ēt īis sīmīlīā, ūt vīdēōr, hū'bēōr, ēxis'tīmōr, ūtrīn'quē cōs'dēm cāsūs hā'bēt: <sup>30</sup> ūt,

Dēūs est sīm'mūm bō'nūm.

Pērpūsīl'ī cōcān'tūr nā'nī.

Fīdēs rēlīg'īōnīs nōstrē fūndāmēntūm hābētūr.

Nāt'īrā hēa'tis<sup>31</sup>

Ōm'nībūs ēs'sē dēdīt. Claud.

<sup>29</sup> But sometimes, even in the best authors, we find hīc referring to the former, and īlē to the latter of two persons or things before mentioned. For instance, in Ovid:—*hic dēus ēt vīrgō est; hīc spē cōlēr, īlē tūmōrē, thus the god is, and maiden, he swift with hope, she with fear.*

<sup>30</sup> And all verbs of gesture, that is, verbs betokening bodily aspect or position:—*as, ēō, I go; incēdō, I walk; sēdēō, I sit; cū'bō, I lie; dōr'mō, I sleep; and many of the like sort: thus, incēdō clau'dūs, I walk lame; opōr'tet mīlītē excūbārē stāntē, it behōves a soldi'r to watch, stānding.* These verbs, however, are included among those to which the next Part of the Rule applies; only instead of an adjective they have sometimes a substantive in apposition with them:—*as, incēdūt rēx, he walks a king, that is, his manner of walking is majestic or that of a king.*

<sup>31</sup> This dative "lēa'tis" might (though not so elegantly) be the accusative case "lēa'te," the pronoun "īl'ūs" being understood before "ēs'sē." Thus, in Terence, we find,—*vobis expēdīt ēs'sē bō'nās, it is expedient for you to be good women.* And several other passages of the same kind might be quoted.

Ī'tēm ōm'nīā fērē vēr'bā pōst sē ādjēctīvūm ādmī'ttūt,  
quōd cūm nōmīnātī'vō vēr'bī cā'sū, gēnērē, ēt nū'mērō<sup>32</sup> cōn-  
cōr'dāt : ūt,

Pī'i ō'rānt tā'cītī.

Mā'lūs pās'tōr dōr'mīt sūp'ī'nūs.

## II. Gēnītī'vūs pōst Vēr'būm.

### *The Genitive Case after the Verb.*

Sūm gēnītī'vūm<sup>33</sup> pōs'tulāt, quō'tiēs sīgnīfīcāt *pōssēs'siō nēm, offī'cīūm, sīg'nūm*, aut īd quōd ād rēm quām'pīām pēr'tīnēt : ūt,

Pē'cūs ēst Mēlībā'i.

Ādōlēscēn'tīs ēst mājō'rēs nā'tū rēvēr'ērī. Cic.

Ēxcēpīūn'tūr hī nōmīnātī'vī, *mē'ūm, tū'ūm, sū'ūm, nōs'trūm, vēs't'rūm*,<sup>34</sup> *hūmā'nūm, bēll'ū'nūm*, ēt sīmīlīā : ūt,

<sup>32</sup> An adverb in English is often expressed (with elegance) by an adjective in Latin, which adjective agrees with the nominative case to the verb,—as, in the two Examples given with this Part of the Rule, in the Eton text. To these a multitude of other Examples might be added:—but we shall content ourselves with the few following: *tū'cēd mōl'tūs, I hold my peace much* : *lō'quōr frē'quēns, I speak often* ; *scrībō ēpis'tōlās rārīs'simūs, I write letters very seldom* ; in which the use of an adjective (for an adverb) is altogether at variance with our idiom. But we reconcile ourselves (easily enough) to an adjective in the nominative case after any transitive verb, (when such adjective agrees with the nominative case to the verb,) as often as the English participle “*being*” can make perfect sense, when placed between the nominative case to the verb, and the adjective which follows : thus, *nē assūēs'cās bī'bērē vī'nūm jējū'nūs, do not accustom (yourself) to drink wine fasting*, that is, *you being hungry*. In many instances of this sort an adverb in Latin, and an adjective in English, would be preposterous,—because contrary to the usage of the two languages, respectively.

<sup>33</sup> Whenever *sūm* is followed by a genitive, that genitive is always governed by some substantive understood : thus, *hēc vēs'tīs ēst pā'tris, this garment is father's*, that is, *hēc vēs'tīs ēst vēs'tīs mē'i pā'tris, this garment is the garment of my father* :—hence the several Examples given under this Rule belong more properly to the Rule “*Quam alio substantiva diversae significationis concurrunt, &c.*” and particularly to that part of it “*Ponitur interdum genitivus tantum, &c.*”

<sup>34</sup> Not only in the neuter gender, but also in the masculine and feminine genders, are these possessive pronouns used:—thus, *hīc cō'dēx ēst mē'us, this book is mine* ; *īl'la dō'mūs ē'rāt tū'ā, that house was thine* :—yet the dative of the primitive is, in most instances, more elegant : as, *hīc cō'dēx ēst mī'hī, this book is to me* ; *īl'la dō'mūs ē'rāt tī'bī, that house was to thee or was thine*.

*Nōn est mē'um cōn'trā auctōritātē sēnātūs dīcērē. Cic.*  
*Hūmānūm est irās'cī.*

Ver'bū accūsān'dī, dāmnān'dī, mōnēn'dī, absōlvēn'dī, ēt  
 sīmīlīā, gēnītī'vūm pōs'tulānt, quī crīmēn signīficāt: ūt,

————— *Qui āl'tērūm incūsāt prōbrī*

*Ē'um ip'sūm se intūē'ri ōpōr'iet.* ————— *Plaut.*

*Scē'lēris cōdēm'nāt gē'nērūm sū'um. Cic.*

*Ādmōnē'tō il'lūm prīs'tinā fortū'nā.*<sup>35</sup>

*Fūr'tī absōlūtus ēst.*

Ver'titūr hīc gēnītī'vūs ālīquān'dō in āblātī'vūm vėl cūm  
 prāpōsītīō'nē vėl sī'nē prāpōsītīō'nē;<sup>36</sup> ūt,

*Pūtā'tī ēā dē rē tē ē's'sē ādmōnēn'dūm. Cic.*

*Si in mē inī'quīs ēs jū'dex, cōdēm'nā'bō ēō'dēm ē'gō tē*  
*crīmīnē. Ibid.*

Ūtēr'qrī, nūl'lūs, āl'tēr, neū'tēr, ā'l'lūs, ām'bō,—ēt sūpēr-  
 lātī'vūs grādūs,—nōn, nī'sī in āblātī'vō, id gē'nūs ver'bīs  
 jūngūn'tūr: ūt,

*Accūsās fūr'tī, ān stū'prī? Ūtrō'quē, vėl dē ūtrō'quē:*

*āmbō'būs, vėl dē āmbō'būs: neū'trō, vėl dē neū'trō.*

*Dē plūrīmīs sēm'l accūsā'rīs.*

Sx'xgō, mīsēr'rōr, ēt mīsēr'rē'scō, gēnītī'vūm pōs'tulānt:  
 ūt,

*Is \* \* sūā'rūm rē'rūm sātūgīt. Ter.*

————— *Ōrō mīsēr'rē lābō'rūm*

*Tāntō'rūm, mīsēr'rē ā'nīmā nōn dig'nā fērēn'tīs. Virg.*

*Et gē'nērīs mīsēr'rē'scē tū'i. Stat.*

Rēmīnīs'cōn, ōblīvīs'cōr, mēmīnī, rēcōr'dōr, gēnītī'vūm,  
 aut accūsātī'vūm, ādmī'ttūt: ūt,

*Dī'tā fī'dēi rēmīnīs'cītūr.*

*Prō'prīūm ēst stūltī'tiā ālīō'rūm v'lū cēr'nērē, ōblīvīs'cī*  
*sūō'rūm. Cic.*

*Fū'cīam ūt hū'jūs lōcī \* \* \* sēmpēr mēmīnērīs. Ter.*

*Illic ōlim mēmīnīs'sē jūvā'bīl. Virg.*

<sup>35</sup> Verbs of *Warning* or *Admonishing* are sometimes followed by two accusative cases. See the Rule "*Verba rogandi, docendi, &c.*" under the head of *Accusati'vcs post Ver'bum*.

<sup>36</sup> Verbs of *Warning* or *Admonishing*, when followed by an Ablative case, have always some preposition (generally *dē*, *of* or *concerning*,) expressed with the noun which specifies the subject of admonition.



*Hū'jūs mē'rītī in mē rēcōr'dōr. Cic.*

*Sī rītē aūdītā rēcōr'dōr.*

*Pŏ'tiŏr,<sup>27</sup> aut gēnītī'vō, aut āblātī'vō, jūn'gītūr : ūt,*

*Rōmā'nī signō'rūm ēt ārmō'rūm pŏ'tī'tī sūnt. Sallust.*

*Ēgrēs'si ōplā'tā pŏ'tiūn'tūr Trō'ēs ārē'nā. Virg.*

### III. Dātī'vūs pōst Vēr'būm.

*The Dative Case after the Verb.*

*Ōm'nīx vēr'bā rē'gūnt dātī'vūm ē'jūs rē'i, cui ā'līquīd āc-  
quī'rītūr, aut ādīmītūr :<sup>28</sup> ūt,*

*Mī'hi ī'stīc nēc sē'rītūr, nēc mē'tītūr. Plaut.*

*Quīs tē mī'hī cā'sūs ādē'mīt ? Ovid.*

*Huīo Rē'gūlā appēndēnt vā'rīi gē'nērīs Vēr'bā.*

I. Īmprī'mīs, vēr'bā signīfīcān'tīā cōm'mōdūm, aut īncōm'-  
mōdūm,<sup>29</sup> rē'gūnt dātī'vūm : ūt,

<sup>27</sup> According to the more ancient mode of writing, *pŏ'tiŏr*, and in like manner *fūn'gōr*, and *ē'tōr*, had an accusative case :—but in later authors all these verbs govern an ablative ; only *pŏ'tiŏr* admits likewise of the genitive.

<sup>28</sup> The dative case of the *Person*, or *Thing*, to which a verb points ; or for which any action is either done, or intended ; or by which some acquisition is made, or loss sustained,—is employed after any verb so pointing, or denoting the *action*, *acquisition*, or *loss*,—whether such verb be transitive or intransitive, active or passive. When the verb is transitive, the noun, which is the immediate object of the verb, must be in the accusative ; while the noun, to which the subject of the verb refers, must be in the dative :—thus, *tā'liā mū'tē jā'cē vēr'bā fāvī'lāe*, throw such words as these to the dumb embers ; *cū'rā mī'hī hīnc lī'brūm*, take care of this book for me ; *dūcēbō tī'bī gnū'tūm*, I will teach thy son for thee. Hence may almost any verb whatever admit a dative case after it. Sometimes there is in a sentence, an ellipsis of the object after a transitive verb,—that is an ellipsis of the accusative case ; whilst the noun, to which the verb points, is expressed in the dative case :—for example, *tī'mēō tī'bī*, I fear for thee ; understand *pērī'cūlūm*, danger, else *ā'līquīd mē'lī*, something of ill : whereas “ *tī'mēō tē* ” would signify “ I fear thee,” or, in other words, “ I am afraid of thee.” And here it may be noticed that the poets, by a Greek idiom, often use a dative case after verbs both of the active and passive voice, instead of an ablative with a preposition :—as, *tī'bī cēr'tēt*, he can vie with thee, for *tē'cūm cēr'tēt* ; again, *tūr'bāe mīx'tūs īnēr'tī*, mingled with the listless crowd, for *cūm tūr'bāe mīx'tūs īnēr'tē* ; or, *hīc mī'hī ōblītā sūnt*, these things are forgotten to me, for *ā mē ōblītā*, forgotten by me.

<sup>29</sup> To this head may be referred Verbs of *Profit* or *Advantage*, of *Healing* ; of *Gratification*, of *Favour*, *Consent*, *Succour*, *Complaisance* ; of *Fawning* or *Flattery* ; and of *Allurement* : with their several oppo-

*Nōn pōtēs mīhī cōmmōdārē, nec incōmmōdārē.*

*Ex his, jūvō, lēdō, dēlēcō, ēt ālīa quāsdām,<sup>40</sup> accūsātīvūm exīgūnt: ūt,*

*Fēssum quē plūrīmūm jūvāt.*

II. *Vēr'bā cōmpārān'dī rēgūnt dātīvūm: ūt,*

— *Sic pār'vis cōmpōnērē māg'nā sōlēbām.* Virg.

*Intērdūm vē'rō āblātīvūm cūm prāepōsītīō'nē cūm; intērdūm accūsātīvūm cūm prāepōsītīō'nībūs dā ēt intēr:—ūt,*

*Cōmpārō Virgīliūm cūm Hōmērō.*

*Sī ād ēūm cōmpārātūr, nīhīl ēst.*

*Hāc nōn sūnt intēr sē cōnfērēndā.*

III. *Vēr'bā dān'dī ēt reddēn'dī<sup>41</sup> rēgūnt dātīvūm: ūt,*

*Fōrtū'nā mūltis dāt nīmīs, sūtis nūllī.* Mart.

*Ing'rātūs ēst, quī grātīām bē'nē mērēntī nōn rēpōnīt.*

IV. *Vēr'bā prōmittēn'dī āc sōlvēn'dī rēgūnt dātīvūm; ūt,*

*Quē tībī prōmītō, āc rēc'pīō sānctīsīmē ē'sē ōbsērvātūrūm.* Cic.

*Es āliēnūm mīhī nūmērāvīt.* Ibid.

V. *Vēr'bā impērān'dī, ēt nūntiān'dī, rēgūnt dātīvūm: ūt,*

*Im'pērāt aut sēr'vit cōllēctā pēcū'nā cū'quē.* Hor.

*Quīd dē quōquē vīro ēt cūī dīcās, sēpē vīdē'tō.* Ibid.

*Ex'cīpē rēgō, gūbēr'nō,<sup>42</sup> quā accūsātīvūm hā'bēnt,—*

sites; as those of *Loss* or *Disadvantage*; of *Hurt*: of *Displeasure*; of *Discountenance* and *Impartiality*; of *Denial*, *Opposition*, *Incivility*; of *Detraction*, *Contumely* or *Reproach*; of *Intimidation* and *Repulsion*:—also verbs of *Endurance* and *Forbearance*; of *Congratulation*; of *Caution* and of *Apprehension*; of *Offending* and *Defending*; of *Grudge*, *Envy*, *Malice*, *Rancour*, and many more; whereof some are transitive and others neuter.

<sup>40</sup> Such as *offendō*, *I offend*; which is also an exception to the Rule "*Dātīvūm sēr'vō rēgūnt vēr'bū cōmpōsītā*," &c. page 150, below.

<sup>41</sup> To this class may be referred Verbs of *Assigning*, *Allotting*, *Bequeathing*, *Bestowing*, *Imparting*, *Receiving*, *Sending*, *Bringing*, *Introducing*, *Presenting*, *Joining*, *Mingling*, *Conceding*, *Refusing*, *Remitting*, *Forgiving*, *Delivering up*, and *Taking away*, with several others of like import.

<sup>42</sup> With these two may be conjoined *jūvō*, *I order* or *I bid*, and *dūmō*, *I tame* or *I master*: both which are verbs of kindred meaning, though not strictly verbs of *Commanding* or of *Ruling*: and, in like manner, *vīcō*, *I conquer*, which is still more different in sense.

*tēm'pēi ſi, ēt mē'dēvōr, quā nūc dātī'vūm, nūc āccūsātī'vūm*  
hā'bēnt : ūt,

*Lī'nā rē'gīt mēn'sēs : ōr'bēm Dē'ūs īp'sē gūbēr'nāt.*  
*Tēm'pērāt īp'sē sī'bī.—Sūl tēm'pērāt ōm'nīā lū'cē.*  
*Hic mōdērā'tūr ē'quōs,—quā nōn mōdērā'bītūr ī'rē.*

VI. Vēr'bā fīdēn'dī<sup>43</sup> dātī'vūm rē'gūnt : ūt,

———— *Vā'cūis cōmmīt'tērē v'ēnīs*  
*Nīl n'ī sī lē'nē dē'cēt. Hor.*

VII. Vēr'bā ōbsēquēn'dī, ēt rēpūgnān'dī, dātī'vūm rē'gūnt :  
ūt,

*Sēm'pēr ōbtēm'pērāt, p'ūs fī'līūs pā'trī.*  
*Ignā'vis prēcībūs fōrtī'nā rēpūg'nāt.*

VIII. Vēr'bā mīnān'dī, ēt īrāscēn'dī,<sup>44</sup> rē'gūnt dātī'vūm :  
ūt,

*Ūtrīquē mōr'tēm ēst mīnītā'tūs. Cic.*  
*Ādōlēscēn'tī nī'hīl ēst quōd sūocēn'sēām. Ter.*

IX. Sūm, cūm cōmpōsītīs, prā'tēr pōs'sūm, rē'gīt dātī'vūm :  
ūt,

*Rēx p'ūs ēst rēīpūb'licē ōrnāmēn'tūm.*  
*Mī'hī nēc ōb'ēst, nēc prō'dēst.*

Dātī'vūm fēr'mē rē'gūnt vēr'bā cōmpōsītā cūm hīs ādvēr'-  
bīs, *bē'nē, sū'tīs, mā'lē,—ēt cūm hīs prēpōsītīō'nībūs, prā',*  
*ād, cōn, sūb, ān'tē, pōst, ōb, īn, īn'tēr :*<sup>45</sup> ūt,

*Dī'i tī'bī bēnēfī'cīant. Ter.*  
*Ēgō mē'īs mājō'rībūs vīrtū'tē prā'lūx'i. Cic.*  
*Īntēmpēstī'eē qui ōccūpā'to ādlū'sērīt. Phædr.*  
*Cōndū'cīt hōc tū'ā laū'dī.*  
*Cōn'vīx'īt nō'bīs.*  
*Sūb'ōlēt jām ūsō'rī quōd ē'gō mā'chīnōr.*

<sup>43</sup> With Verbs of *Confiding* or *Trusting* may be coupled those of *Believing* and *Discrediting*, and likewise Verbs of *Persuading* and *Undeceiving* : but all these come properly under the head of *Verbs of Giving*.

<sup>44</sup> The Latin and English idioms (it may be perceived) are at considerable variance in verbs of this description :—for we say, “*to threaten a person with death*,” whereas the Romans said, “*to threaten death to a person*.”

<sup>45</sup> To which may be added *sū'pēr* : but many verbs compounded with this last are not put *acquisitively* : thus *tēr'rām sūpērgē'rērē, to heap up the earth*, without specifying, “*to whom or for what*.”

*Iniquis simum pacem iustis simo bello antefero.* Cic.

*Postpono famam pecuniam.*

—*Quidnam memini obtrudi potest,*

*Iter ad me.* Ter.

*Impendit omnibus periculum.*

*Non solum inter fuit his rebus, sed etiam praefuit.* Cic.

Non paucā ex his mutant dativum aliquoties in alium casum:<sup>46</sup> ut,

*Præstat ingenio alius alium.* Quint.

*Est, pro habeo, regit dativum:*<sup>47</sup> ut,

*Est mihi namque dormi patet, est injus tū nocere cā.*

*Hic similes est supplet:* ut,

*Paulper enim non est, cui rerum supplet usus.* Hor.

<sup>46</sup> These are chiefly verbs compounded with the preposition *præ*, before, or *ante*, before: many of which compounds take an accusative in preference to a dative, especially where a dative case may be understood after the immediate object expressed with the verb; or where the regimen of the simple verb is the accusative case: others, again, take an accusative or a dative indifferently; and others, a dative only. Verbs compounded with the rest of the prepositions mentioned, frequently have the same preposition (or one of like meaning) set before the substantive which follows the verb: and sometimes, if the preposition govern an accusative case, the substantive is put in the accusative case, with an omission of the preposition,—being governed either by the preposition understood, or by that in composition with the verb.

<sup>47</sup> This is a prevailing idiom of the Latin language, borrowed (originally) from the Greek; and is much more elegant than the use of the verb *habeo*. In fact it would be almost a barbarism to say, *habeo dormi patet, habeo injus tū nocere cā*! Here, then, we may observe, that the word which seems (in English) to be the nominative case, is actually the dative in Latin; while the word which to us is the accusative, is, in the idiom of that language, the nominative. It therefore follows by analogy, that if the word which, with us, is the nominative, be converted into the accusative (in Latin) by the omission of the conjunction “that,” which answers in Latin to “*quod* or *ut*,” then the verb *Est* must be in the infinitive mood; but still followed by a dative of the word which, in our idiom, is the nominative: as, *I know thou hast not money*, *scio tibi non esse argentum*; literally, *I know money not to be unto thee*. In like manner is *deest*, *it is wanting*, (followed by a dative,) very appropriately used for *cureo*, *I want*:—thus, for example, *plurimū mihi deest, revery many things are wanting to me* or *I want very many things*. In the third person, both singular and plural of all the tenses and moods, are these verbs thus usurped and with elegance as it respects the Latin tongue.

SŪM, cūm mūl'tis ā'līs, gē'mīnūm ādmī'tīt dātī'vūm : ūt,<sup>48</sup>

Ēx'tīo ēst ā'vīdis m'ā'rē naū'tīs. Hor.

Spērās tī'bī laū'dī fō'rē, quōd m'ī'hī vītīō vēr'tīs ?

Ēst ū'bī hīc dātī'vūs, tī'bī, aūt s'ī'bī, aūt ē'tīām mī'hē, ēlē-gān'tīē caū'sā ād'dītūr : ūt,

Sū'o s'ī'bī gl'ū'dīo hūnc jū'gūlō. Ter.

#### IV. Accūsātī'vūs pōst Vēr'būm.

##### *The Accusative Case after the Verb.*

VĒR'BĀ TRĀNSĪTĪVĀ<sup>49</sup> cūjuscūn'quē gē'nērīs, sī'vē āctī'vī, sī'vē dēpōnēn'tīs, sī'vē cōmmū'nīs, ēx'īgūnt āccūsātī'vūm : ūt,

Pērcōntātō'rēm fū'gītō, nām gār'rūlūs īdem ēst. Hor.

Ā'pēr ā'grōs dēpōpūlā'tūr.

Imprī'mīs vēnērā'rē dē'ōs.

Vēr'bā Neū'trā āccūsātī'vūm hā'bēnt cōgnā'tē signīfīcā-tīō'nīs : ūt,

Dī'rām sēr'vīt sēr'vītū'tēm.

SŪNT QUÆ fīgūrā'tē āccūsātī'vūm hā'bēnt : ūt,

— Nēc vōx hō'mīnēm sō'nāt : Ō dē'ā, cēr'tē ! Virg.

Vēr'bā rōgān'dī, dōcēn'dī, vēstīēn'dī, cēlān'dī, fē'rē dū'plicēm rē'gūnt āccūsātī'vūm : ūt,

Tū mō'dō pōs'cē dē'ōs vē'nīām. Virg.

Dēdōcē'bō tē īs'tōs mō'rēs.

Idī'cūlum ēst tē īs'tūc mē ādmōnē'rē.<sup>50</sup> Ter.

<sup>48</sup> Particularly when there is in the sense of the expression something more or less, of the meaning of the verbs ā'f'fērō, I bring, dū'cō, I esteem or reckon, trī'būō, I give or ascribe, vēr'tō, I turn or impute, and a few others of similar import ; for besides the dative of the person there is often a dative of the result or effect ; or of the light in which the object is regarded ; or of the design with which a thing is done, or of the purpose for which it is intended. To this Rule belong such phrases as the following :—dē'dīt m'ī'hī dō'nō, he gave it me a present : rēlī'quīt tī'bī pīg'nōrī, he left it to thee a pledge : īs rē'gī dīc'tū ād'dīēns nōn ē'rāt, he was not heāring (that is, obēdīent) to the king's command, literally, to the sāying to the king : ēst ē'ī nō'mēn Iū'lō, the name Iūlus is to him, i. e. he has the name Iūlus.

<sup>49</sup> By Verbs Transitive we must understand all verbs which have a strictly active signification, that is, which express an action passing on to some person, or thing, as the direct and immediate object of the verb.

<sup>50</sup> Though Verbs of Teaching and Admonishing have frequently two

Īn'dūit sē cāl'cēōs<sup>51</sup> quōs prī'ūs ēxī'ērāt.  
Ī'ā nē mē cē'lēt<sup>52</sup> cōnsū'ējē'cī fīlīūm. Ter.

Hūjūs'mōdī vēr'bā ē'ūām īn pāsī'vā vōcē āccūsātī'vūm  
pōst sē hā'bēt : ūt,

Pōs'cērīs ēx'tā bō'vis.

Nō'mīnā āp'pēllātī'vā āddūn'tūr fē'rē cūm prāp'ōsītī'ōnē  
vēr'bis, quē dē'nōtānt mō'tūm : ūt,

Ād tē'm'plūm Pāl'lādīs ī'bānt.

## V. Āblātī'vūs pōst Vēr'būm.

### The Ablative Case after the Verb.

~ Quōd'vīs Vēr'būm ādmīt'tīt āblātī'vūm signīfīcān'tēm īn-  
strūmētūm, aut caū'sām, aut mō'dūm<sup>53</sup> āctī'ōnīs : ūt,

Hī jā'cūlis, ī'lī cēr'tānt dēfēn'dērē sāk'is. Virg.

accusatives, namely, one of the *Person*, and one of the *Admonition*, yet sometimes (and even elegantly) after the latter, the thing which is the *subject of admonition* is expressed in the *genitive case* ; or in the *ablative* with the preposition *dē*, *of* or *concerning* :—as, ādmō'nēb tē off'īcū, *I remind you of your duty* ; dē hāc rē tē sē'pīūs ādmō'nūi, *I have often and often warned you of this circumstance*. Again, Verbs of *Asking* sometimes change the accusative of the *person* into an *ablative* with a preposition :—as, hōc ā tē p'tō, *this I ask of thee* :—and several Verbs of *Interrogating* retain the accusative of the *Person*,—but change the accusative of the *Thing* into the *ablative* with the preposition *dē*.

<sup>51</sup> Verbs of *Clothing* have more commonly, instead of two accusatives, the accusative of the *person*, and the *ablative* of the *vesture* without a preposition : as vēs'īt sē pūr'pūrā, *he arrays himself in purple* : also, the two verbs īn'dūō, *I put on*, and ēx'ūō, *I put off*, have not unfrequently the *vesture* in the accusative, and the *person* in the *dative* : as, thōrā-cēm s'ūb īn'dūit, *he put upon himself his corslet or breast-plate*.

<sup>52</sup> The verb cē'lō is oftentimes followed by the *dative* of the *person* and the accusative of the *thing* : else, by the accusative of the *person*, and the *ablative* of the *thing* governed by the preposition *dē*.

<sup>53</sup> A preposition is, very frequently, expressed with nouns signifying either the *Cause* or the *Manner*, as, prāe gaud'īō, *for joy*, cūm sūm'mō lābō'rē, *with the greatest labour* ; or if the preposition govern an accusative case, the noun is put, accordingly, in the accusative ; as, prōp'tēr ūmō'rēm, *for love*, ōb cūl'pām, *for the fault*, pēr dē'dēcūs, *with disgrace* :—but with the *Instrument*, a preposition is never used : for we cannot say scrībō cūm cāl'āmō, but scrībō cāl'āmō, *I write with a pen* ; neither can we say cūm ōcūlis vī'dēb, but ōcūlis vī'dēb, *I see with my eyes*. Yet with the *Instrument* as a *Concomitant* the preposition is generally expressed ; as, īngrēs'sūs ēst cūm glī'dīō, *he entered with a sword*, that is, *having a sword about him, or in his hand*.

*Věhmen'ter* írā ēxcān'dūit.

*Mírā* cělěritā'tě rēm pērē'gīt.

Quibūs'dām vēr'bīs sūbjī'cītūr nō'mēn prētī īn āblatī'vō cā'sū : ūt,

*Tērūn'cīō, seū vītīō'sā* nū'cē nōn ē'mērīm.

*Mūltō'rūm* sān'guīnē āc vūlnērībūs ē'ā *Pā'nīs vītīō'rīd* stě'tīt. Liv.

*Vīlī, paū'lō, mē'nīmō, māg'nō, nī'mīō, plū'rīmō, dīmī'dīō, dū'plō,*<sup>54</sup> pēr sē sūpě pōnūn'tūr, sūbaudītā vō'cē prētīō : ūt,

*Vīlī vē'nīt trē'ticūm.*

Ēxcipūn'tūr hī gēnītī'vī sī'ně sūbstāntī'vīs pō'sītī; *tān'tī, quān'tī, plū'rīs, mīnō'rīs, tāntī'dēm, quāntī'vīs, quāntī'libēt, quānticūn'quē, &c.* :—ūt,

*Tān'tī ē'rīs ā'līs, quān'tī tībī fī'ērīs.* Cic.

*Flōc'cī, naū'cī, nī'hīlī, pī'lī, ā's'sīs, hū'jūs, tērūn'cī, vēr'bīs* āestīmān'dī pēcūliā'rītēr āddūn'tūr : ūt,

*Ē'gō ī'lūm* flōc'cī pēn'dō,—*nēc* hū'jūs fā'cīō, *quī mē* pī'lī āestīmāt.

*Vēr'bā* ābūdān'dī, īmplēn'dī, ōnērān'dī, ēt hīs dīvēr'sā,<sup>55</sup> āblatī'vō jūngūn'tūr : ūt,

*Āmō're* ābūn'dās, *Ān'tīphō.* Ter.

*Syl'lā ōm'nēs sū'ōs* dīvī'tīs ēxplē'vīt. Sall.

*Tē* quī'būs mēndā'cīs hō'mīnēs lēvīs'sīmī ōnērā'rūnt !

*Tē* hōc crīmīne ēx'pēdī. Ter.

Ex quī'būs quā'dām nōnnūn'quām gēnītī'vūm rēgūnt : ūt,

Īmplēn'tūr *vē'tērīs* Bāc'chī, *pīnguīs'quē* fērī'nē. Virg.

—*Quā'sī tu* hū'jūs īndī gēās pā'trīs. Ter.

*Fūn'gūr, frū'ōr, ū'tōr, vēs'cōr, dīg'nūr, mū'tū,*<sup>56</sup> cōmmū'nīcō, sūpērsē'dēō, āblatī'vō jūngūn'tūr : ūt,

<sup>54</sup> With several others of like import ; as, *pērmāg'nō, for vėry much ; pūr'vō, for little ; pērpār'vō, for vėry little* :—and sometimes, *nīhī'lō, for nōthing*, ēsther with, or without, the preposition *prō, for*, espėcially after the verb *hū'bēō, I regard or vāluē*.

<sup>55</sup> To this Rule belong Verbs of *Bereaving* or *Plundering* ; such as, *ōr'bō, spō'līō, &c.* :—thus, *ōr'bās pā'trīūm jūvēntū'tē, thou bereavest thy cōuntry of her youth ; mē' bō'nīs-spō'līū'vīt, he plundered me of my goods*.

<sup>56</sup> *Mū'tō*, and (in like manner) *dīg'nūr*, and *cōmmū'nīcō*, govern an accusative case, but requirė morėovėr an āblative to complėte the sėnsė :

*Qui adipiscī vērum glōriam vōlet, iustitiae fungatur  
officiis. Cic.*

*Optimum est alienā frūi insaniā.*

*In re malā, animō sī bonō utarē, iuvāt.*

*Vēs cūr cānibūs.*

*Haud ē quidem tālī mē dignor hōnorē. Virg.*

*Dirūt, aedificāt, mūtāt quadratū rōtūndis. Hor.*

*Communicābō tē mēnsā mēā.*

*Vērbōrum multītūdīnē supersedēdūm est.*

*MEŅĖOR, cūm advēr'bīs bēnē, mālē, mēlūs, pējūs, op-  
timē, pēsīmē, āblatīvō jūn'gītūr,—cūm priēpōsītīōnē dē : ūt,*

*Dē mē nūn'quā bēnē mēritūs est.*

*Quēdām accipiēndī, distāndī, ēt aūfērēndī vērbā, āli-  
quāndō dātīvō jūngūntūr : ūt,*

*Paulūm sēpūltatē dis'tāt īnēr'tiā*

*Cēlātū vīrtūs. Hor.*

*Erīpē tē mōrā. Ibid.*

*Quībūs libēt vērbīs ad'dītūr āblatīvūs<sup>57</sup> ābsōlūtē sūm'ptūs :  
ūt,*

thus, mūtō gālēm tōgā, *I change a helmet with or for a gown* ; and it is remarkable that mūtō signifies either to give or receive in exchange : as, mūtāt ūvām strīgīlī, "*he receives grapes in exchange for a scraper.*" —Hor. ; mē dignor hōnorē, *I deem myself worthy of honour.* Hence they cannot (in strictness,) be said to be joined to an āblative ; but, to require an accusative followed by an āblative. As well, indeed, might the verbs dōnō, *I present or I gift*, mōnērō, *I reward*, and several others of the like sort, be said to be joined to an āblative, because, like mūtō, they have an accusative of the person, followed (in general) by an āblative of the thing. Gau'dēō, *I delight in*, and nī'tōr, *I lean on*, have an āblative only. And to these might be added a few more.

<sup>57</sup> The āblative case is taken *absolutely* or *independently*, when the sense of the substantive is insulated (as it were) in the sentence : for if the substantive (thus taken or assumed) have any word in the sentence whereby it can be governed, or any verb to which it can be the nominative, then (of course) the āblative case ought not to be used. For example, *the king having spoken these words went away*, rēx, hāc locūtūs, discēs'sit : here the accusative hāc is governed by the participle locūtūs, and the noun understood with it is not assumed absolutely : but again, *the king, these words having been said, went away*, rēx, hīs dic'tis, discēs'sit : here hīs is the āblative absolute. When no participle is expressed with the āblative absolute, then existē'tē or existē'tibūs, *being*, is always understood :—as, mē pūrō, *me a boy*, that is, *when I was a boy*, or mē existē'tē pūrō, *I being a boy* : Dī's invītis, *the Gods being unwilling*,—understand, existē'tibūs.



Impērān'tē Aūgūs'tō, nā'tūs ēst Chrīs'tūs ; impērān'tē  
Tībē'rīō, crucifixa'ūs.  
Mē dū'cē, tū'tūs ē rīs. Ovid.

Vēr'bīs quībūs'dām ad'dītūr āblatīvūs pār'tīs affec'tā ēt  
pōē'ticē accūsātīvūs : ūt,

Āgrō'tāt ā'nīmō māl'gīs quām cōr'pōrē.  
Cān'dēt dēn'tēs.  
Rū'bēt cāpī'l'ōs.

Quō'dām ūsūrpān'tūr ē'tiām cūm gēnītīvō : ūt

——— Ābsūr'dē fā'cīs,  
Qui ān'gās te ā'nīmī. Plaut.

## VERBA PASSIVA.

### Verbs Passive.

Pāssīvīs ad'dītūr āblatīvūs āgēn'tīs, sēd āntēcēdēn'tē ā vėl  
āb prāpōsītīōnē ; ēt intēr'dūm dātīvūs : <sup>58</sup> ūt,

Laūdā'tūr āb hīs, cūlpā'tūr āb īl'īs. Hor.  
Hōnēs'tā bō'nīs vī'rīs, nōn occūl'tā, quērūn'tūr.

Cōtērī cā'sūs mā'nēnt īn pāssīvīs,<sup>59</sup> quī fūē'rūnt āctīvō-  
rūm : ūt,

Accūsā'rīs ā mē fūr'tī.  
Hābē'bērīs lūdī'brīō.  
Dēdōcē'bērīs ā mē īs'tōs mō rēs.  
Prīvā'bērīs māgīstrā'tū.

<sup>58</sup> The use of the dative, instead of the ablative with a preposition, is by a Greek idiom, and occurs oftener (perhaps) in poetry than in prose. And sometimes, with the ablative of the agent, the preposition is omitted after passive verbs : as, scribē'rīs Vā'rīō, *you will be described by Varius*.

<sup>59</sup> The meaning of this Rule appears to be, that if with the active voice two cases (neither of which is governed by a preposition) be employed, the latter of those cases may be put after the passive voice. Thus, dū'cēs tē grāmmā'ticām, *I teach thee grammar*, tū dōcē'rīs grāmmā'ticām, *thou art taught grammar* : rū'gō tē sēntēn'tiām, *I ask thee thy opinion*, rūgūrīs sēntēn'tiām, *thou art asked thy opinion* : āccīn'gō mē ēn'sēm, *I begird me with my sword*, āccīn'gūr ēn'sēm, *I am begird (as to) my sword* : ō'nērō nā'vēm nū'rō, *I freight the ship with gold*, nā'vīs ōnērā'tūr nū'rō, *the ship is freighted with gold* : lē'vō tē fas'cē, *I lighten thee of a bundle*, tū lēvūrīs fas'cē, *thou art lightened of a bundle*.

VĀ'PŪLŌ, vē'nēš, l'cēš, ēx'ūlš, fīš, neū'trō-pāssī'vā ; pāssī-  
vām cōnstrūctiō'nēm hā'bēnt : ūt,

*A prācēptō'rē vāpūlā'bīs.*

*Mā'lš ā cī'vē spōlīā'ri, quām āb hōs'tē vēnī'rē.*

*Vir'tūs pār'cō prē'tiō līcēt āb ōm'nībūs.*

*Cūr ā cōnticā'n'tībūs ēx'ūlāt phīlōsō'phū ?*

*Quīd fī'ēt āb ī'lō ?*

## VERBA INFINITA.

### *Verbs of the Infinitive Mood.*

VĒR'bīs quībūs'dām, pārtiō'pīis, ēt ādjēctī'vīs, 'addūn'tūr  
vēr'bū infīnī'tā ;<sup>60</sup> ēt pōē'ticē sūbstāntī'vīs : ūt,

*Dīcē'rē quā pū'dūt, scribē'rē jū'ssīt ā'mōr. Ovid.*

*Jūs'sūs cōnfūn'dē'rē fā'dūs. Virg.*

*Ē'rāt tūm dīg'nūs āmā'rī. Ibid.*

*Tēmpūs ābī'rē t'īlī.*

Pōnūn'tūr īntēr'dūm sō'lā, pēr Ēllip'sīn, vēr'bā infīnī'tā : ūt,

———— *Hīnc spār'gē'rē vō'cēs*

*īn nūl'gum āmbī'gūās, ēt quā'rērē cōn'sciūs ā'r'mā. Virg.*

[*Hic subauditur incipiebat.*]

## GERUNDIA ET SUPINA.

### *Gérunds and Súpines.*

GERŪN'diā ēt SŪP'īnā rē gūnt cā'sūs sūō'rūm vērbō'rūm : ūt,

*Ēf'sērūr stū'diō pā'trēs vē'strōs vīdēn'dī. Cic.*

*Ūtēn'dum<sup>61</sup> ēst ūtā'tē : cī'tō pē'dē prē'tērīt ū'tās. Ovid.*

———— *Scitā'tum ōrā'cūlā Phē'bī*

*Mit'timūs. Virg.*

### I. GERUNDIA.

#### 1. *Gérunds.*

Gērūn'diā īn -dī ēān'dēm cūm gēnī'tī'vīs cōnstrūctiō'nēm  
hā'bēnt, ēt pēndēnt ā quībūs'dām tūm sūbstāntī'vīs, tūm  
ādjēctī'vīs : ūt,

<sup>60</sup> When two verbs come together, without any nominative case between them, the latter is generally put in the infinitive mood.

<sup>61</sup> In this Example *ūtēn'dum* is not by any means the gerund in -dum, but the neuter gender of the future participle passive in -dus. See note 53, below.

*Oecrōpiās innā tūs ā'pēs ā'mōr ūr'gēt hābēn'dī.* Virg.

*Ēnēās cēl'sā in pūp'pī jān cēr'tūs ēūn'dī.* Ibid.

Gērūn'diā in -dō ēān'dēm cūm āblātī'vīs; ēt gērūn'diā in -dūm cūm accūsātī'vīs, cōnstrūctī'ō'nēm ōb'tīnēt;<sup>62</sup> ūt,

*Scribēn'dī rā'tiō cōnjūctā cūm lōquēn'dō ēst.* Quint.

—*Ā'lītūr vī'tiūm vivī'quē tēgēn'dō.* Virg.

*Lōcūs ād āgēn'dūm āmplīs'simūs.* Cic.

Cūm signīficātūr "*Nēcēs'sitās*," pōnūn'tūr gērūn'diā in -dūm<sup>63</sup> cītrā prāpōsītī'ō'nēm, ād'dītō vēr'bō ēst: ūt,

*Ōrān'dum ēst, ūt sīt mēns sā'na in cōr'pōrē sā'nō.* Juv.

*Vīgīlān'dum ēst-ēī, quī cū'pīl vīn'cērē.*

Vērtūn'tūr ē'tiām gērūn'diā in nō'mīnā adjēctī'vā:<sup>64</sup> ūt,

*Ād accūsān'dōs hō'mīnēs dū'cī prā'e'miō, prō'x'īmūm lāt'rō'-cīnīō ēst.*

## II. SUPINA.

### 2. *Supines.*

SUPINUM in -īm<sup>65</sup> actīvē signīficāt, ēt sēquītūr vēr'būm, aut pārticīpīūm, signīficāns mō'tūm ād lōcūm: ūt,

<sup>62</sup> The gérund in -dō has sometimes, though more rarely, the construction of the dative case:--as, *ū'tilē sērēn'dō, ūscful to sowing*; *ap'tūs hābēn'dō, fit to having*, *pār sōlvēn'dō, equal to paying*, that is, *solvent*.

<sup>63</sup> A more vile error than this was never countenanced. To me, indeed, it is, (I confess) matter of the greatest astonishment, that hitherto every writer on Latin Grammar (as far, at least, as I am aware) should have uniformly fallen into the same mistake and have tacitly subscribed to the same blunder.—This "*supposed Gérund*" is the nominative case, singular, neuter gender, of the future participle passive, with the verb *est* assumed impersonally. When the sense is not impersonal, the verb *est* is sometimes suppressed: as, *lēvān'dum frōn'dē nēmūs, the grove must be disburdened of its foliage or leafy boughs*.

<sup>64</sup> This holds good only of verbs which govern an accusative case: to which may be added, *fūn'gūr, frū'ōr, and pō'siōr*,—which had originally an accusative after them.

<sup>65</sup> The supine in -īm is very elegantly put after the verb *ē'ō, I go*, *vē'nīō, I come*, and *mīt'tō, I send*:—but instead of the supine, which is governed by the preposition *ād* understood, the poets sometimes use the infinitive: as, *ē'ō vidē'rē, I am going to see*. On the other hand, the supine in -īm is occasionally employed after other verbs than those of motion:—as, *dō frī'xiūm nūp'tiūm, I give my daughter to marry*. The supine in *ī* does not follow all adjectives, but only those signifying quality, form, and others of similar meaning, such as *eās'y, difficul't, agrēe'able, disagrēe'able, wōrth'y, unwōrth'y, &c.* It is also used after the substantives *fūs* and *nē'fās*.

*Spēctā'tūm vē'nīunt, vē'nīunt spēctēn'tūr ūt ip'sā. Ovid.*  
*Mī'lītēs sūnt mī'ssī spēcūlā'tūm ā'r'cēm.*

SŪP'INŪM īn -ū pās'sīvē signīficāt, ēt s'ē'quītūr nō'mīnā  
 adjēctī'vā: ūt,

*Quōd fac'tū fō'dūm ēst, ī'dēm ēst ēt dīc'tū tūr'pē.*

## DE TEMPORE ET LOCO.

### *Nouns of Time and Place.*

#### I. TEMPUS.

##### 1. Time.

Quā signīficānt "pār'tēm tēm'pōris," īn āblātī'vō frē-  
 quēn'tiūs pōnūn'tūr: ūt,

*Nē'mō mōrtā'līum ōm'nībūs hō'rīs sū'pīt. Plin.*

Quē aūtēm "dūrā'tiō'nēm tēm'pōris" signīficānt, īn accū-  
 sātī'vō f'ērē pōnūn'tūr: ūt,

*Hic jān tēr cēn'tūm tō'tōs rēgnā'bītūr ān'nōs. Virg.*  
 Dī'cīmūs ē'tiām:—

*Īn paī'cis-dīē'būs.*

*Dē dīē.*

*Dē nōc'tē.*

*Prōmī't'ō īn dīēm.*

*Cōm'mōdō īn mēn'sēm.*

*Ān'nōs ād quīnguāgīn'tē nā'tūs.*

*Pēr trēs ān'nōs stī'dūi.*

*Pū'ēr īd ōtā'tīs.*

*Nōn plū's trī'dūūm, aūt trī'dūō.*

*Tēr'tiō (vēl ād tēr'tiūm) cālēn'dās vēl cālēndā'rūm.*

#### II. SPATIUM LOCI.

##### 2. Distance of Place.

Spāt'iūm lōcī īn accūsātī'vō pōnītūr, īntēr'dūm ēt īn āb-  
 lātī'vō: ūt,

*Jām mīl'ē pās'sūs prōcēs'sērām.*

*Āb'ēst āb ūr'bē quīngēn'tīs mīl'ībūs pās'sūūm.*

Ī'tēm: Āb'ēst bī'dūi;—

[Ū'bī īntellīgītūr spā'tiūm vēl spā'tiō, īl'īnērē vēl ī'tēr.

## III. NOMINA LOCORUM.

## 3. The Names of Places.

OMNĚ VĚR'BŮM ADMIT'TIT GĚNIT'IVUM OP'PIDĪ NŌMĪNIS, IN QUŌ FIT AC'TIŌ, MŌDŌ PRĪMĀ<sup>65</sup> VĚL SĚCŪN'DĀE DĚCLINĀTIŌNIS, ĚT SINGŪLĀRIS NŪMĚRĪ, SĪT : ŮT,

*Quid Rŏmĕ fŭ ciŭm ? Mĕnti'rĭ nĕ sciŏ.*—Juv.

HI GĚNIT'IVĪ, HŮMĚ, DŌMĚ, MILĪTĪĀ, BELĪ, PRŌPRIŌRUM SĚQUŪN'TŮR FŌRMĀM : ŮT,

*Pār'vī sŭnt fŏrĭs ā'r'mŭ, nĕ sĭ cĕst cŏnsŭlĭum dŏmĭ.*

— *Ůnā scĕm'pĕr milĪtĪĀ ět dŏmĭ*

*Fŭimŭs. Ter.*

VĚR'UM SĪ OP'PIDĪ NŌMĚN PLŪRĀLIS DŪNTĀX'ĀT NŪMĚRĪ, AŮT TĚR'TIĀE DĚCLINĀTIŌNIS FŮĚRĪT, IN ĀBLĀTIVŌ, PŌNĪTŮR : ŮT,

*Cŏl'chŭs ān Āssŭrĭŭs ; Thĕ'bĭs nŭtrĭtŭs, ān Ār'gĭs ? Hor.*

*Rŏmĕ Tĭbŭr ā'mĕm ; vĕntŏsŭs, Tĭbŭrĕ Rŏmĕm. Ibid.*

— VĚR'BIS SIGNIFICĀNTĪBŮS MŌTŮM ĀD LŌCŮM<sup>67</sup> FĚRĚ ĀD'DĪTŮR NŌMĚN LŌCI IN ĀCĚSĀTIVŌ SĪNĚ PRĚPŌSĪTIŌNĚ : ŮT,

*Cŏncĕs'si Cāntābrĭgĭām ād cāpiĕn'dŭm ĩngĕ'nŭ cŭltŭm.*

ĀD HŮNĚ MŌDŮM ŮTĪMŮR DŌMŮS ěT RŮS : ŮT,

*Ītĕ dŏmŭm, sŭtŭrĕ, rĕ nĭt Hĕs'pĕrŭs, ĩtĕ, cāpĕl'ĕ.*

*Ē'gŏ rŭs ĩbŏ.*

<sup>65</sup> Towns in -ē of the first declension have usually in ūr'bĕ set before them : as, in ūr'bĕ Mĭtŭlĕ'nĕs, in the city of Mitylĕnĕ. Sometimes, too, a preposition is put before the name of a town, as in Rŏmā, in Rome, ūd vĕl ā'pŭd Rŏmĕm, beside or near Rome. Both these expressions, however, are different in meaning from Rŏmĕ, which signifies "at Rome." The names of countries and islands are oftentimes (espĕcially by the poets) used like the names of towns, as Cŭprĭ, at Cŭprus ; but this is by ellipsis of the words "in rĕgiŏ'nĕ rĕl in ĩn'sŭlā, in the district or island.

<sup>67</sup> Not only the names of towns, but (by poetical licence) those of nations and countries, and sometimes even common nouns, are used in the accusative case without a preposition, after verbs signifying "motion to or towards : " as, Ībimŭs Āfrŭs, we shall go to the Africans ; spĕlŭn'cām cān'dĕm dĕvĕ'nŭnt, they come to the same grot. The poets also occasionally employ the dative for the accusative : as, ĭt clamŏr cĕlŏ, the clamour goes to heaven, meaning, the vociferations rise to the skies. When motion through a Place is signified, the preposition pĕr is necessary :—as, Ītĕr fĕcĭt pĕr Lŏndŭnŭm ět Cāntŭm, he made a journey through London and Kent.

VERBIS significātibūs mōtūm ā lōcō<sup>68</sup> fēxē ād dītūr  
nōmēn lōcī īn āblatīvō sīnē prāpōsītīōnē : ūt,

*Nisi ān'tē Rōmā prōfēd'tūs ēs sēs, nūnc ē ām rēlīn'quēr's.*

## VERBA IMPERSONALIA.

### *Verbs Impersonal.*

VERBA IMPERSONALĪĀ nōmīnātīvūm nōn hā'bēnt ēnūn-  
ciātūm : ūt,

*Jū'vāt īrē sūb ūm'brūs.*

Hīc īmpērsonālīā, īn'tērēst ēt rēfērt quībūs libēt gēnītī-  
vīs jūngūn'tūr :—prē'tēr hōs āblatīvōs fēmīnīnōs,—*mē'ā,*  
*tū'ā, sū'ā, nōs'trā, vēs'trā, ēt cū'jā :*<sup>69</sup> ūt,

*Īn'tērēst māgīstrātūs tūc'vī bō'nōs, ānīmādver'tērē īn*  
*mā'lōs.*

*Tū'ā rēfērt tēp'sūm nōs'sē.*

Āddūn'tūr ēt hī gēnītīvī, *tān'tī, quān'tī, māgnī, pār'vi,*  
*quāntīcūn'quē, tāntīdēm :* ūt,

*Tān'tī rēfērt hōnēs'tā ā'gērē.*

Dātīvūm pōs'tulānt īmpērsonālīā ācquisītīvē pō'sītā ; quā  
aūtēm trānsītīvē pōnūn'tūr, āccūsātīvūm : ūt,

*Ā Dēō nōbīs bē'nēfīt.*

*Mē jū'vāt<sup>70</sup> īrē pēr āl'tīm.*

<sup>68</sup> Although the poets, very frequently, put the names of countries, provinces, islands, and several other places which do not come properly under the denomination of cities or towns, in the ablative case without a preposition, after verbs of "motion from," as Sic'lia discēs'sit, *he departed from Sicily*, yet, in prose, this construction is seldom, or never, admitted ; some preposition, as, *ā, ūb, ē, ēx, dē*, being commonly set before the noun : as, *ēx Hībēr'nīā rēvēr'sūs ēst, he returned from or out of Ireland.*

<sup>69</sup> Many grammarians (among others Válpý) consider these pronouns to be the accusative case plural neuter gender, governed by *īn'tēr* or *ād* understood.

<sup>70</sup> These four, *jū'vāt, it delights, dē'cēt, it befits, dēlēc'tāt, it delights,* and *ūpōr'tēt, it behoves*, are generally followed by an accusative of the person and an infinitive : and here it may be observed, that the infinitive after *ūpōr'tēt* is elegantly changed into a subjunctive, with the omission both of the person and of *ūt* :—as, *ūpōr'tēt faciās, it behoves that you do it,* for *ūpōr'tēt tē fācērē, it behoves you to do it.*

His *verō, at'tinēt, pēr'tinēt, spēc'tāt*, prōpriē ad'ditūr  
præpōsitiō ad: ūt,

*Mē vis dē cērē quōd ad te at'tinēt?* Ter.

*Spēc'tāt ad om'nēs bē'nē vi'vērē.*

His impersōnālibūs sūbjīcītūr accūsātīvūs cūm gēniti'vō,<sup>71</sup>  
*pœ'nitēt, iā dēt, mī'sērēt, mī'sērēs cīt, pū dēt, pīgēt*: ūt,

*Sī ad cētēsimūm vīxīs sēt ā'n'nūm, sēnēctū'tīs ē'ūm  
sūcē nōn pœnītē'rēt.* Cic.

*Mī'sērēt mē tū'i.*

Ver'būm impersōnālē passi'vā vōcīs prō sīngulis pērsōnīs  
ūtriusquē nūmērī ēlēgāntēr ac'cīpī pōtēst: ūt,

*Stātūr*; īd ēst, *stō, stās, stāt, stā'mūs, stā'tīs, stānt*, vīdē-  
licēt ex vī adjunc'tī cāsūs: ūt, *stātūr ā mē*: īd ēst, *stō*:  
*stātūr āb il'lis*; īd ēst, *stānt*.

## PARTICIPIORUM CONSTRUCTIO.

### *The Constrúction of Participles.*

Pārtici'piā rēgūnt cāsūs verbōrūm ā quībūs dērivāntūr:  
ūt,

——— *Dūplicēs tēn'dēns ād sīdērā pāl'mās,  
Tā'liā vōcē rēfērt.* Virg.

Pārtici'piis passi'vā vōcīs ad'ditūr intēr'dūm dātī'vūs,  
præsēr'tīm sī ex'ēunt īn -dūs: ūt,

*Māg'nūs cī'vis ō'bīt, ēt fōrmidā'tūs Ōthō'nī.*

——— *Rēs tāt Chrēmēs,  
quī mī'hi exōrān'dūs ēst.* Ter.

Pārtici'piā, cūm fi'ūt nō'minā,<sup>72</sup> gēniti'vūm ex'īgūnt: ūt,

*Āliēnī āp'pētēns, sū'i prōf'ū'sūs.* Sall.

Exō'sūs pērō'sūs, pērtā'sūs, actī'vē sīgnīficān'tiā, accūsā-  
tī'vūm ex'īgūnt: ūt,

<sup>71</sup> This gēnitive is sōmetimes tūrnēd īnto an īnfīnitive mood of kīndred sīgnīficātion: as, *pœ'nitēt mē pēccā'tī, it repēnts me of my offence*, *pœ'nitēt mē pēccās'sē, it repēnts me to have offended*, that is, *to have offended repēnts me*.

<sup>72</sup> A. participle is said to bēcōmē a noun, wēn it is entīrēly divēstēd of the īdēa of tīmē, or is cāpāblē of compārisōn: thus, īn the phrāsē, *pā'tiēns frīgū's, sufferīng cold*, *pā'tiēns* is a participle; but īn the phrāsē, *pā'tiēns frīgōrīs, patiēnt of cold*, *pā'tiēns* is a particīpial or vērbal ad-jēctīvē.

*Astrō'nōmūs ēxō'sūs ād ū'nām mūl'ērēs.*

*Immūn'dām sēgnī'tiēm pērō'sā.*

*Pērtēsūs Ignā'viām sū'ām. Suet.*

Ēxō'sūs, ēt pērō'sūs, pāssi'vē signīficān'tiā, cūm dāti'vō lēgūn'tūr; ūt,

*Ēxō'sūs Dēō ēt sānō'tis.*

*Gērmā'nī Rōmā'nīs pērō'sī sūnt.*

Nā'tūs, prōgnā'tūs, sū'tūs, crē'tūs, crēā'tūs, ōr'tūs, ēdītūs, āblātī'vūm ēx'īgūnt; ēt sēpē cūm prāpōsītō'nē: ūt,

*Bō'nā bō'nīs prōgnā'tā pārēn'tībūs.*

*Sū'tē sān'guīnē Dī'eum! Virg.*

*Quō sān'guīnē crē'tūs! Ibid.*

*Vē'nūs; ōr'tā mā'rī, mūrē prā'stāt ēūn'tī. Ovid.*

*Tēr'rā ēdītūs.*

*Ēdītā dē māg'nō flū'mīnē nym'phā fā'i.*

## ADVERBIORUM CONSTRUCTIO.

### *The Construction of Adverbs.*

Ēn ēt ēc'cē, dēmōnstrān'dī advēr'biā, nōmīnātī'vō frēquēn'tiūs jūngūn'tūr, āccūsātī'vō rārīūs: ūt,

*Ēn Prī'āmūs. Virg.*

*Eccē tī'bī stā'tūs nō's'tēr. Cic.*

— *En quā'tūōr ā'rās;*

*Eccē dū'ās tī'bī Dāph'nī; dūō'que āltērā Phē'bō.*

Ēn ēt ēc'cē expōbrān'dī, sō'li āccūsātī'vō jūngūn'tūr; ūt,

*En ā'nīmūm ēt mēn'tēm.*

*Eccē aū'tēm āltērūm.*

QUĒ'DĀM advēr'biā lō'cī, tēm'pōrīs, ēt quāntītā'tīs, gēn'tī'vūm ādmī'ttūnt.

1. Lō'cī; ūt, *ū'bī, ū'bī'ādm, nūs'quām, ē'ō, lōn'gē, quō, ūbī'vīs, hūc'cīnē, &c.*: ūt,

*Ū'bī gēn'tiūm?*

*Nūs'quām lō'cī īncēn'tūr.*

*Ē'ō īmpūden'tiā cēn'tūm ēst.*

*Quō tēr'rā'rūm ūb'it?*

2. Tēm'pōrīs; ūt, *nūnc, tūnc, tūm, īntēr'ēā, prī'dīr, pōs-trī'dīr, &c.*: ūt,



*Nihil tunc tem poris am'plius quam flē're pō'terām.*  
*Prī'diē ē'jus diē'i pūg'nām inīe'runt.*  
*Prī'diē cālēndā'rūm,—vėl cālēn'dās.*

3. Quāntitā'tis ; ūt, *pū'rūm, sū'tis, ābūn'dē, &c.* : ūt,  
*Sū'tis ēlōquēn'tiā, sūp'iēn'tiā pū'rūm.* Sall.  
*Abūn'dē fabulā'rūm audī'vīmūs.*

QUĒ'DĀM cāsūs admittunt nō'mīnūm<sup>73</sup> ūn'dē dēdūc'tā  
sunt : ūt,

*Sī'bī inūtī'litēr vī'vīt.*  
*Prōxīmē Hispā'nīām Maū'ri sūnt.* Sall.  
*Mē'līūs vėl ōp'timē ōm'nīūm.* Cic.  
*Am'plīūs ōpīnīō'nē mōrābā'tūr.* Sall.

ADVERBIA dīversitātīs, *ā'litēr, sē'cūs* ; ēt il'lā dū'ō, *ān'tē,*  
*pōst,* āblātī'vō nōn rārō jūngūn'tur : ūt,

*Mūl'tō ā'litēr.*  
*Paū'lō sē'cūs.*  
*Mūl'tō ān'tē.*  
*Paū'lō pōst.*  
*Lōn'gō pōst tēm'pōrē vē'nīt.* Virg.

IN'STAR ēt *ēr'gō* adverbīā'litēr sūm'ptā gēnītī'vūm pōst sē  
hā'bēnt : ūt,

*In'stār mōn'tis ē'quūm, dīc'nā Pāl'lādīs ār'tē,*  
*Ādī'ficānt.* Virg.  
*Dōnā'rī vīrtūtīs ē'r'gō.* Cic.

## CONJUNCTIONUM CONSTRUCTIO.

### *The Constrúction of Conjunctions.*

Cōnjūctīō'nēs cōpūlatī'vā, ēt dīsjūctī'vā, s'mīlēs cāsūs,  
mō'dōs, ēt tēm'pōrā, cōnjūn'gūt ; ūt,

*Sō'crātēs dō'cūit Xēnōphōn'tēm ēt Plātō'nēm.*  
*Rēc'tō stāt cōr'pōrē, dēspīcīt'quē tēr'rās.*  
*Nēc scrībīt, nēc lē'gīt.*

Nīsī vā'rīā cōnstrūctīō'nīs rā'tiō ā'līūd pōs'cāt : ūt,

<sup>73</sup> And adverbs of the comparative degree have optionally the conjunction *quām* after them, or an ablative (if the sense will admit) with the omission of *quām* : thus, *āl'tiūs quām sō'lītūm vėl ā'l'tiūs sō'lītō,* more loftily than usual.

*Ēmī l'brūm cētūs'sī ēt plūrīs.*

*Viz'i Rōmās ēt Vēnētīs.*

*Nī'si mē lāctās'sēs āmān'tēm, ēt fāl'sā spē prōdū'cērēs.*

QUAM sēp'ē intēll'gītūr pōst ām'plīūs, plūs, ēt mīnūs : ūt.

*Ām'plūs sūnt sēx mēn'sēs. Cic.*

*Paulō plūs trēcēn'tā vēh'oulā sūnt āmīn'sā. Liv.*

*Nūn'quām nīx mīnūs quātūor pēdēs āl'tā jū'cūt.*

QUIBŪS VERBŪRŪM MŌDĪS QUĀDĀM CŌNGRŪŪNT ĀDVĒR'SIĀ  
ĒT CŌNJŪNCTIŌNĒS.

Nē, ān, nūm, dūbītātī'vē, aut īndēfīnītē, pō'sitā sūbjūnc-  
tī'vō jūngūn'tūr : ūt,

*Nī'hīl rēfert fēcērīs'nē ān pēsuā'sērīs.*

*Vī'sē, nūm rēdī'ērīt.*

Dūm, prō dūm'mōdō ēt quōūs'quē, sūbjūnc'tī'vūm pōstū'-  
lāt : ūt,

*Dūm prō'sīm tī'bī.*

*Tēr'tiā dūm rēgnān'tēm vī'dērīt ās'tās.*

QUĪ, caū'sām signī'ficāns, sūbjūnc'tī'vūm ēx'īgīt : ūt,

*Stīl'tūs ēs quī huīc crē'dās.*

Ūt, prō pōst'quām, sī'cūt, ēt quō'mōdō, īndīcātī'vō jūn'gītūr :  
—cūm autēm quān'quām, ūt'pūtē, vēl fīnālēm caū'sām<sup>72</sup>  
dē'nōtāt, sūbjūnc'tī'vō : ūt,

<sup>71</sup> Dūm, whenever it signifies "whilst or until," is joined to the indi-  
cative mood : in like manner cūm, when it signifies "when," and dō'nēc  
in the sense of "so long," are followed by the indicative :—but when  
cūm is used for "since," and dō'nēc for "until," the subjunctive mood  
is necessary. Lī'cūt, *although*, ū'tīnām, *I wish*, dūm'mōdō, *provided-  
that*, and a few others of like import, have more commonly the subjūnc-  
tive mood after them. Nē, the adverb of forbidding, takes either the  
imperative or subjunctive mood ; but nē, *lest*, takes the subjunctive only :  
thus, nē tī'mē vēl nē tī'mēās, *do not fear* ; cā'vō nē sū'cīās, *take care  
lest thou do*, that is, *take care thou do not* ; but there is often an ellipsis  
of the word nē. And here it should be noticed, that after verbs of  
fearing, nē always means "lest," and implies a partial want of negation,  
whilst ūt, *that*, has an acceptation the very reverse :—thus, tī'mēō nē  
sū'cīāt, *I fear lest he do it*, that is, *I am afraid he will do it* : tī'mēō ūt  
sū'cīāt, *I fear that he may do it*, that is, *I am afraid that he will not  
do it*.

<sup>72</sup> The conjunction ūt, when connected with a contingent verb, is

Ūt sū'mūs īn Pōn'tō, tēr frīgūrē cōn'stītūt Īs'tēr. Ovid.

Ūt tū'tē ēs, ītē om'nēs cēn'sēs ēs'sē.

Ūt om'nīā cōntīn'gānt, quā vō'lō, lēvā'rī nōn pōs'sūm.

Nōn ēst tī'bī fidēn'dūm, ūt quī tō'tiēs fēfēl'lērīs.

Te o'rō Dā'v'e, ūt rē'dēāt jam īn vī'ām. Ter.

Om'nēs dē'nīquē vōcēs īndēfīnītē<sup>6</sup> pō'sītā, quā'lēs sūnt quīs, quān'tūs, quō'tūs, &c. sūbjūnctīvūm pō'stūlānt : ūt,

Cuī scrībām vī'dēō. Cic.

Quān'tūs

Īn clī'p'eum āssūr'gāt ; quō tūr'bīnē tōr'quēāt hūs'tūn.

often omitted after vō'lō, I wish, ōpōr'tēt, it behōves, fūr, do thou, nēcēs'sē est, it is rēquisitē, and a few others : as, tūc cō'gītēs, do thou think, for fāc ūt cō'gītēs.

"By "words put indēfīnitely" we are to understand "words employed in an unrestricted, doubtful, or undefined sense," particularly *Interrogatives*, whether indeed, they be *Nouns* or *Prónouns* or *Adverbs* or *Conjunctions*. But the same words, when employed in a *restricted* or *positive* sense, will have the indicative mood. And here it may be remarked that the conjunctions, aūtēm, but, vē'rō, but, ē'nīm, for, quō'quē, also, and the adverb quīdēm, indeed, cannot stand first in a sentence : and that ē'tēnīm, for, sēd, but, ē'r'gō, thēreforc, ī'gītūr, for this or that reason, ī'tūquē, thēreforc, and several others, are sometimes the first word, and sometimes the second or third. There are few points in Látin more difficult than the proper use of conjunctions : the following rules it is hoped will be found úseful.

1. Ūt, quō, ī'cēt, ū'tīnām, and dūm'mōdō almost always have a subjunctive mood ; as, Avā'rō quīd mālī ōp'tēs nī'sī ūt vī'vāt dī'u ? Jū'vā mē quō īd fī'at fācī'lītūs. Dīcām ē'quīdēm ī'cēt ar'mū mī'hī mōrtēm'quē mīnē'tūr. Immōrtā'līā nē spērēs mō'nēt ān'nūs Ū'tīnām libērō'rūm nōstrō'rūm mō'rēs nōn īp'sī pērdērē'mūs. Om'nīā hōnēs'tā nēg'līgūtī dūm'mōdō pūten'tīām cōnsēquān'tūr.

2. Ē't'sī, tāmē't'sī, quān'quā, in the beginning of a sentence, require the indicative : as, Ē't'sī vē'rēūr jū'dicēs. Tāmē't'sī vīcīs'sē dē'hēō. Quān'quām āctīō'nēm nōn dēsīdērā'bām.

3. Ē'tīām'sī and quān'vīs have generally a subjunctive, though sometimes an indicative ; as, Ē'tīām'sī māx'īmā sīnt. Quān'vīs Ē'l'y'sūs mīrē'tūr Grā'cīā cām'pūs. Is'tā vē'rītās ē'tīām'sī jūcūn'dā nōn ēst.

4. Ūt for quān'vīs admits only a subjunctive : as, Ūt dēsīnt vī'rēs tāmēn ēst laudān'dā vōlūn'tās.

5. Quō'nīām, quān'dō, quāndō'quīdēm have generally an indicative : as, Quō'nīām nōn pō'test fī'ērī quōd vīs. Quāndō ē'gō tū'um nōn cūrō. Quāndō'quīdēm īn mō'lī cōnsē'dīmūs hēr'bā.

6. Quīp'pē having the meaning of nām requires the indicative : as, Quīp'pē vē'tūr sū'tis.

7. Ūt'pōtē, and quīp'pē used for ūt'pōtē, if followed by quī, have generally the subjunctive, rarely the indicative ; if followed by cūm, have only the subjunctive : as, Ūt'pōtē quī īn cēl'lām aū'rūm cōntū'lērāt. Nōn īgnō'rāt vōlūptātēm Epīcū'rūs ūt'pōtē quī tēstīfīcātūr. Ūt'pōtē quī

## PRÆPOSITIONUM CONSTRUCTIO.

*The Construction of Prepositions.*

PRÆPŌSĪTĪŌ, sūbaudītā, inter'dūm fā'cīt ūt āddā'tūr āblā-tīvūs : ūt,

*Hā'bēš tē lō'cō pārēn'tis :*  
[id ēst, in lō'cō.]

PRÆPŌSĪTĪŌ, in cōmpŏsītĪŌ'nē, ēūn'dēm nōn'nūn'quām cā'sūm rē'gīt, quēm ēt ēx'trā cōmpŏsītĪŌ'nēm rēgē'bāt :<sup>77</sup> ūt,

*Dētrū'dunt nā'rēs scō'pūlō.* Virg.

*Prætērē tē insūlūtā'tūm.*

Vēr'hā cōmpŏsītā cūm ā, ūb, ūd, cōn, dē, ē, ēx, in, uōn-nūn'quām rēpētūnt ēās'dēm præpŏsītĪŌ'nēs cūm sū'ō cā'sū ēx'trā cōmpŏsītĪŌ'nēm, id'quē ēlēgān'tēr :<sup>78</sup> ūt,

*Abstīnūc'runt ā rī'nō.*

dēpūgnā'vīt. Quīp'pē quī ōp'timōs cī'vēs jūgūlā'rī jū'sīt. Quīp'pē jū-s-ī'tiā sī'nē prādēm'tiā ē'ētis hā'bēāt auctōritā'tis. Ūt'pŏtē cūm sī'nē se'b're lāhōrās'tēm.

8. Quōd and quī'ā, hāving a definite meāning, requīre the indicatīve, hāving an indefīnite meāning, requīre the subjūctīve : as, Bē'nē fā'cīs quōd mē ādjū'vās. Quī'ā accēs'sīt pŏcū'nū sūblā'tī sūnt ā'nīmī. Quōd Nā'sīcēm dēfēndīs'sēt lē'vītēr sūccēn'sūit. Nē'mō ip'sūm vōlūptā'tēm, quī'ā vōlūptās sīt, āspēr'nā'tūr.

9. Cūm, hāving the meāning of quō'nūm, requīres the subjūctīve ; hāving the meāning of quōd, gēnerāllī requīres an indicatīve : as, Cūm rā'pīant mī'lā fā'tā bŏ'nōs. Tī'bī grā'tias ā'gŏ cūm tān'tūm mē'xē lītē'rāe pŏtūc'rūt.

10. Sī, -in, nī'sī, sī'quīdēm sōmetīmes requīre the subjūctīve, sōmetīmes the indicatīve : as, Sī il'lūm rēlūn'quō ē'jūs vītāe tī'mēō. Mī'rūm nī dŏ'mī ē't. Nī'sī mē ōm'nīa fāl'lānt. Sī'quīdēm quā nūc'fān tūr vē'rā sūnt. Sī id scī'tēm nūn'quām hūc rētūlis'sēm pē'dēm. Sī id pŏ'rūm pŏcē'dāt. Nī nō'sēm cāū'lem crē'dērēm hūc lē'quī vē'rūm. Nēc vē'nī nī'sī fā'tē lŏcūm dēdīs'sēt. Ō mō'rēm prāclā'rūn'sī'quīdēm tēnērē'mūs.

Sī hāving the meāning of quām'vis gēnerāllī requīres the subjūctīve : as, Nōn cī mē ōb'sc'rēt. Yet it sōmetīmes has the indicatīve : as, Vē'rūm ē cōgnī'tū ēst māxīmē.

11. Dūm hāving the meāning of dūm'mōdō, and quān hāving the meāning of quōd nōn, requīre the subjūctīve : as, Ū'dūrīnt dūm mē'tūant. Nūn quān ip'sē dīssēn'tiām.

<sup>77</sup> A preposition in composition seldōm gŏverns a case unlēs the verb and preposition can be dīsjŏined wīthōūt dētrīment to the sense :—thus, of the two exāmples gīven in the text, the one may be resōlved īnto trā'dūnt nā'rēs dē scō'pūlō; and the ōther īnto ē'd prætēr tē īnsū-lūtā'tēm.

<sup>78</sup> It is ōftēntīmes mōre ēlegant, and sōmetīmes mōre expŏssīve, to

IN, prō ēr'gā, cōn'trā, ād, ēt sū'prā,<sup>79</sup> āccūsātī'vūm ēx'īgīt;  
ūt,

Ācc'ipīt in Teū'crōs ā'nīmūm, mēntēm'quē bēnīg'nām.

In cōm'mōdā pūb'licā pēc'cēm. Hor.

In rēg'nūm quā'rītūr hā'rēs.

Rēgēs in ip'sōs imp'ēriūm ēst Jō'vīs. Hor.

Sūb, cūm ād tēm'pūs rēfēr'tūr, āccūsātī'vō fē'rē jūn'gītūr:  
ūt,

Sūb ī'dēm tēm'pūs: Liv.

[īd ēst, cūr'cā vėl pēr ī'dēm tēm'pūs.]

Sū'pēr, prō ūl'trā, āccūsātī'vō; prō dē, āblātī'vō āppō'nī-  
tūr: ūt,

———— Sū'pēr ēt Gārāmān'tās ēt In'dōs.

Prō'fērēt imp'ēriūm. ———— Virg.

Mūl'tā sū'pēr Priāmō rōgītāns, sū'pēr Hēc'torē mūl'tā.

Tē'nūs āblātī'vō ēt sīngulārī, ēt plūrālī, jūn'gītūr: ūt,

Pū'bē tē'nūs.

Pēctō'rībūs tē'nūs.

Āt gēnītī'vō tān'tūm plūrālī:—ēt sēm'pēr cā'sūm sū'ūm  
sēquītūr: ūt,

Crī'rūm tē'nūs.

## INTERJECTIONUM CONSTRUCTIO.

### The Construction of Interjections.

INTÉRJECTYŌNES nōn rā'rō sī'nē cā'sū pōnūn'tūr; ūt,

Spēm grē'gis, āh! sī'līce in nū'dā cōnnīd'ā rēlī'quīt.

Quē, mā'līm, dēmēn'tiū!

Ō, ēxclāmān'tīs, nōmīnātī'vō, āccūsātī'vō, ēt vōcātī'vō, jūn'-  
gītūr: ūt,

use a verb compounded with one of these prepositions, than to use the simple verb, in the very same sense:—thus, to say, nī'hīl ēxī'bāt ēx ō'rē, *nothing went out from his mouth*, is more elegant and more expressive than to say, nī'hīl ī'bāt ēx ō'rē, *nothing went out of his mouth*: in like manner, the phrase īnj'cērē mā'nūs in ā'līquēm, *to throw on hands upon any one*, is more elegant than the phrase jā'cērē mā'nūs in ā'lī-quēm, *to throw hands upon any one*.

<sup>79</sup> To these four might be added pēr: as, in the phrase, in hō'rās, *through or into hours*, that is, *hourly or every hour*:—so, likewise, in dīēs sīngulōs, *through individual days*, that is, *daily*. When in is put for īn'tēr it takes an ablative after it: as, in āmī'cīs hābē'rē, *to have among friends*, that is, *in the number of one's friends*.

Ō *fel'tus* dīēs *hōmīnīs* ! Ter.

Ō *fōrtūnā* lōs *nēmīum*, *sū* ū *si* *bōnā* *nōrīnt*,

*Āgrī* cōlās !—Virg.

Ō *fōrmōsē* pū'ēr ! *nēmīum* *nē* *crēdē* cōlō'rī. Ibid.

Heū ēt *prōh*, nūnc *nomīnātī*vō, nūnc *accūsātī*vō, *jūngūn'tūr* : ūt,

Heū *pīētās*, heū *prīscā* fīdēs. Virg.

Heū *stīr'pem* *īnī'sūm*. Ibid.

*Prōh* Jū'pītēr ! *tū* *me*, *hōmo*, *dīgīs* *ad* *īnsānīdē*. Ter.

*Prōh* *Dē'um* *atque* *hōmīnūm* fīdēm ! Ibid.

Ītēm *vōcātī*vō : ūt,

*Prōh* *sānc'tē* Jū'pītēr ! Cic.

Heī ēt *ecē* *dātī*vō<sup>80</sup> *jūngūn'tūr* : ūt,

Heī *mīhī* *quōd* *nūllīs* *ūmōr* *est* *mēdicā* *bīlīs* *hēr'bis* !

*Vū* *mī'sērō* *mīhī* ! *quān'tā* *dē* *spē* *dē* *cīdī* ! Ter.

## P R O S O D I A.

PRŌSŌDĪĀ ēst pārs Grāmmā'ticā, quā Quāntitātēm Syllābārūm dōcēt.

Dīvīdītūr Prŏsŏdīā īn trēs pārtēs, *Tōnūm*, *Spīrītūm*, ēt *Tēm'pūs*.

Hōc lōcō vī'sūm ēst nōbīs dē *Tēm'pōrē* tām'tūm trāctā'rē.

TĒM'PŪS ēst sŷllābāw prŏfērēn'dāw mēnsūrā.

<sup>80</sup> Interjections being nothing more than ejaculative particles of Joy, Surprise, Sorrow, or some other sudden emotion of mind, they can have neither concord nor government : and, therefore, the cases wherewith they are joined, or whereby they are followed, always depend on some other word, or phrase understood. In some instances the import of an interjection approaches closely to that of a verb, and in others to that of a noun ; hence, we may, in those instances, view the interjection in the light of a substitute for the verb or noun which it approaches in meaning : thus, for example, in the phrase, Ō mē mī'sērūm, *O wretched me*, the interjection *O* seems to convey the sense of *sen'tiō*, *I feel* or *I perceive* :—again, in the phrase, hēm *estū'tiās*, *hah ! the craft*, the interjection *hēm* is almost synonymous with, *vīdēōr mī'hūm* et *mīrā'rī*, *I seem to myself to admire* :—so *heī* and *ecē* have generally a signification bordering on that of *mā'lūm*, *evil* or *mischievous*, hence, *heī mī'hī* or *ecē mī'hī* may be regarded as equivalent to *mā'lūm est mīhī*, *it is an evil or a calamity to me*.

Těm'pūs brě'vě sīc nōtā'tūr (˘) ; ůt, *dō'mīnūs* : lōn'gūm nū'tēm sīc (˘) ; ůt, *cōn'trā*.

Pēs dūā'rūm sýllābā'rūm plūrīūm'vě cōnstitūt'īō ēst, ēx cēr'tā Těm'pōrūm ōbservātīō'ně.

Spōndē'ūs ēst dissýllābūs ; ůt, *vīr'tūs*.

Dāc'týlūs ēst trísýllābūs ; ůt, *scrīb'ērě*.<sup>1</sup>

Scān'sīō ēst lēg'ītimā vēr'sūs īn sīn'gūlōs pēdēs cōmmēn-sūrā'tīō.

Scānsīō'nī āc'cīdūnt Fīgūrē, *Sýnālē'phā*, *Ēcthlip'sis*, *Sý-nā'rēsīs*, *Dīā'rēsīs*, ēt *Cāsū'rū*.<sup>2</sup>

I. *Sýnālē'phā* ēst ēlī'sīō vōcālīs īn fī'ně dictīō'nīs, ān'tě āl'tērām īn īn'tīō sēquēn'tīs :<sup>3</sup> ůt,

<sup>1</sup> Since the E'ton Grammar treats of no more than two different sorts of Verse, namely, *Heroic* and *Elegiac*, it was not necessary to mention any other feet than those of which these two sorts consist,—that is *Spōndees* and *Dactyles*. Of late years, however, *Prósody* and *Versification* have deservedly become objects of greater attention in most of the Grammar Schools of this empire ; and, therefore, it is requisite to notice a few more (at least) of the *Métrical Feet*, and a few more Species of *Latin Verse* ; but it is (of course) only a few of each which we can notice, as our limits are so confined. In addition, then, to *Spōndees* and *Dactyles*, there are in common use,

- |                          |                      |        |                    |
|--------------------------|----------------------|--------|--------------------|
| 1. The <i>Pýrrhic</i> ,  | } dissyllable feet { | } as { | ū'pīs, a bee,      |
| 2. The <i>Iūmbus</i> ,   |                      |        | ō'vēs, sheep,      |
| 3. The <i>Tróchee</i> ,  |                      |        | cē'rū, wax,        |
| 4. The <i>Anapäst</i> ,  |                      |        | cē'cīnī, I sang,   |
| 5. The <i>Tríbrach</i> , | } trisyllable feet { | } as { | ŋ'dicēn, a harper. |

Besides the *anapäst* and the *tríbrach*, there are five other trisyllable feet ; namely, the *amphimacer* or *crétic* [˘˘˘], the *molóssus* [˘˘˘], the *amphibrach* [˘˘˘], the *bucchiús* [˘˘˘], and the *antibacchiús* [˘˘˘].

The feet of four syllables are very numerous :— but we shall content ourselves here with the following four :

- |                                 |      |          |                         |
|---------------------------------|------|----------|-------------------------|
| 1. The <i>Choriāmbus</i> ,      | ˘˘˘  | } thus { | prātě'rěū, moreover,    |
| 2. The <i>Proceleusmatic</i> ,  | ˘˘˘˘ |          | cělě'rětěr, swiftly,    |
| 3. The <i>Iónic à mājō'rě</i> , | ˘˘˘˘ |          | cōntěn'ditě, strive ye. |
| 4. The <i>Iónic à minō'rě</i> , | ˘˘˘˘ |          | méditā'rī, to meditate. |

<sup>2</sup> In addition to these five Figures of *Prósody*, suffice it, in this place, to give three more,—namely, *Sýstolē*, *Díastolē*, and *Synaphéin*. In the Appendix to this Work most of the Figures belonging to *Prósody*, in common with Etymology and *Syntax*, will be (briefly) enumerated—under those respective heads. By *Sýstolē* a long syllable is shortened : by *Díastolē*, called also *Eó'tasis*, a short syllable is lengthened : and, by *Synaphéin*, verses of some particular kinds (as, for example, *anapástics*,) are linked together without regard to the métrical pause which marks the termination of a verse in general.

<sup>3</sup> A final vowel or diphthong is not (strictly speaking) elided in *loto* by the Figure *Sýnālē'phā*, but very much curtailed,—and almost cut

*Sē'rā nī'mīs vī'ta ēst crās'tinā, vī've hō'diē.* Mart.

[*Prō vī'tā, vī'vē.*]

Āt *heū* ēt *Ō* nūn'quām intērcōp'iūn'tūr.<sup>4</sup>

II. *Ēcthlīp'sīs* ēst, quō'tiēs *m* cūm sūā vōcā'li<sup>5</sup> pērī'mītūr,  
prōx'īmā dīctiō'nē ā vōcā'li ēxōr'sā : ūt,

*Mōn'strum hōrrēn'dum, infōr'me, in'gēns, cui lū'mēn  
ādēm'ptūm.* Virg.

[*Prō mōn'strūm hōrrēn'dūm, infōr'mē.*]

III. *Sŷnǣ'rēsīs* ēst dūā'rūm sŷllābā'rūm<sup>6</sup> in ū'nām cōn-  
trāc'tiō : ūt,

*Seū lēn'tō fŷ'ērīnt ālveārīā vī'mīnē tēx'tā.* Virg.

[*Quā'sī scrip'tūm ēs'sēt ālvārīā.*]

off : still, however, a shadow or faint sound of the vowel or diphthong remains :—thus, *tō'gā ēt* would in poetry be pronounced *tō'ga ēt*, and not *tō'jet* ! I speak of modern pronunciation ; for the Latins sounded *g* hard before every vowel.

Sometimes the figure *Synalœpha* is (intentionally) neglected by the Latin poets in imitation of the Greeks, who, fond of the vowel sounds, very frequently considered the omission of this figure to be a great embellishment to their poetry : sometimes, likewise, in imitation of the practice of the same people, a long vowel, or a diphthong, at the end of a word, is shortened in Latin, instead of being elided, before an initial vowel or diphthong : thus, in the 437 verse of the first Book of the *Georgics* [*Glaū'cō, ēt Pānōpē'ē, ēt Inō'ō Mēlicēr'tā*] the *ō* in *Glaū'cō* is neither elided nor made short before the initial vowel which follows, whilst the diphthong (*ē*) at the end of *Pānōpē'ē*, is shortened but not cut off.—A judicious neglect, or only partial admission, of this figure has certainly a beautiful effect. But here we must observe, that in Latin poetry a short vowel is very rarely exempted from *synalœpha*. At the end of a verse, *synalœpha* never takes place unless the last syllable of the verse be hypermeter or over measure.

<sup>4</sup> And similarly the five interjections *āh, vā, vāh, heī, prōh*, are seldom or never either elided or shortened. But *Ō* is, sometimes, made short before an initial vowel or diphthong.

<sup>5</sup> In the earlier Latin poets, the figure *Echthlipsis* was sometimes neglected : few examples however of this neglect are to be found in the writings of the Augustan age,—and, after that period, none. Virgil furnishes not a single instance, neither does Ovid : and Horace has only one. At the end of a verse *Echthlipsis* never takes place before a vowel or diphthong beginning the next line, unless the final syllable be hypermeter : yet in *Anapæstics*, and *Iónics à minóre*, wherein the final syllable is affected by the figure *Synapheia*, care must be taken that no verse (of exactly its proper number of syllables) end in *m* when the next verse begins with a vowel or a diphthong.

<sup>6</sup> By *Synæresis* two syllables are reduced to one in the pronunciation, without the disappearance of any letter in the writing :—thus,



IV. DĪĒ'RĒSĪS ēst, ū'bī ēx ū'nā sýl'lābā dissēc'tā fī'unt dū'æ: ūt,

*Dēbī'ērānt fī'sōs ēvōlūis'sē sū'ōs. Ovid.*  
[*Ēvōlūis'sē prō ēvōlvīs'sē.*]

V. CĀSŪRĀ ēst, cūm pōst pē'dēm<sup>7</sup> ābsōlūtūm, sýl'lābā brē'vīs īn fī'nē dictīō'nīs ēxtēn'dītūr: ūt,

*Pēcťō'rībūs īn'hīāns, spīrān'tiā cōn'sūlīt ēx'tā. Virg.*

## DE GENERIBUS VERSUUM.<sup>8</sup>

VĒR'SŪS HĒRŌ'YŌŪS, quī HĒXĀ'MĒTĒR<sup>9</sup> ětīām dī'cītūr, cōn'stāt ēx sēx pē'dībūs: quīn'tūs lō'cūs dāc'týlūm, sēx'tūs

grāv'ělēns, *rank-smelling*, or sēmīā'nīmīs, *half dead*, are by this figure often pronounced as though written.—*grāv'vōlēns, sēmā'nīmīs*. Some prosodians refer these to *Synalūpha*, and perhaps justly. When two syllables are drawn into one, either by the union of two vowels forming a proper diphthong, as in dēin'dē, *afterwards*, when pronounced *dēin'dē*, or by the disappearance of one of two short vowels to form a long vowel, as in cō'āgō, *I drive together*, reduced to cō'gō, the Figure has the name of *Crasis* instead of SYNÆRESIS. In many instances, either the one, or the other, of these two may be used with almost equal propriety:—thus, for example, we may write either *dīī* or *dī*, *dīs* or *dīs*, *dēest* or *dēst*, as monosyllables; and, in like manner, either, *īī'dēm* or *ī'dēm*, *deē'rō* or *dē'rō*, *deē'rīt* or *dē'rīt*, as dissyllables: and so forth. But sometimes it is necessary to retain both vowels in the character of an improper diphthong.

<sup>7</sup> The definition of *Cæsūra*, here given, is certainly very vague, and incorrect. *Cæsūra* signifies “a cutting off,” and is the name applied to any final syllable that remains after a perfect foot in poetry,—without reference to the quantity of the syllable so remaining. On every cæsural syllable there is necessarily, in scanning *Heroic* and *Elegiac* Verses, a greater stress of voice laid, than there would be upon the same syllable, if it did not begin a foot. This stress, or (as it is termed) *métrical ictus*, together with the intervérbal pause which follows, the poets considered a sufficient plea in some instances for the extension of a short quantity in the cæsural syllable. An unelided long vowel or diphthong, in the cæsúra after the fourth foot of an hexámeter, particularly in proper names, has a most pleasing effect before an initial vowel or diphthong,—provided (only) that verses of this description are not too frequently repeated.

<sup>8</sup> A single line in poetry is called a verse, and consists of two or more feet, either perfect or incomplete, which feet or parts of a foot must in reading the verse be duly attended to, that the harmony be neither destroyed nor lessened.

Verses sometimes take their name from the feet which mostly predominate in them; as the *Dactylic*, *Iambic*, *Trochæic*, *Anapæstic*, *Choriambic*, &c.: and sometimes also from the number of feet, or the number of measures, in them; as, *Dímeter*, *Trímeter*, *Tetrámeter*, *Pentámeter*,

spōndē'ūm pēcūlīā'rītēr s'ībī vīn'dīcāt; rē'līquī hūnc, vāl  
ī'lūm,prō'ūt vō'lūmūs: ūt,

1 2 3 4 5 6  
Tī'lījrē | tū pā'tū|lā rē'cū|bāns sūb | tēg'mīnē | fā'gī.

Rēpē'rītūr ālīquān'dō spōndē'ūs ē'tīām īn quīn'tō lō'cō:<sup>10</sup>  
ūt,

1 2 3 4 5 6  
Cā'rā Dē'ūm s'ōbū|lē, māg'|nūm Jō'vīs | īncrē|mēn'tūm. -

Ē'l'tīmā cūjūscūn'quē vēr'sūs s'yl'lābā hābē'tūr cōmmū'nīs.<sup>11</sup>

*Heximeter, &c.* Not unfrequently, too, a verse borrows its appellation from the name of its inventor, as the *Aleáic*, the *Sápphic*, the *Anacre-óntic*; else from the subject which it celebrates, as the *Heróic* or *Elegiac*.

A verse wanting one syllable, at the end, to complete the measure is called *Cataléctic*: a verse deficient by two syllables at the end, *Brachy-cataléctic*: a verse wanting one syllable at the beginning, *Acéphalous*: a verse having neither deficiency nor redundancy, *Acataléctic*: and a verse having a redundant syllable or a redundant foot at the end, *Hyper-cataléctic* or *Hypérmeter*.

<sup>9</sup> The *Heróic* (or *Dáctylic Hexámeter*) Verse consists of six feet; whereof the fifth is generally a dáctyle, and the sixth a spóndee:—the other feet, that is, the first, second, third, and fourth, may be either spóndees, or dáctyles, at pleasure. In *Dáctylic Hexámeter* verses the feet ought to run into one another; for when the words and the feet end together throughout a verse, there is no harmony whatever. If after the first, and also the second, and (in like manner) the third foot, or after a majority of these three, a syllable remain, the rhythm is, by far, more agreeable than when there is an absence of one or more of these essential syllables.

<sup>10</sup> A spóndee seldom constitutes the fifth foot of an heroic verse except in solemn, or majestic, or mournful descriptions. Verses, which have a spóndee in the fifth place, are called *Spondáic*; but of these the too frequent recurrence is the farthest from an ornament to poetry,—whereas a spare and a judicious use of them is one of its greatest beauties.

<sup>11</sup> The sense of these words is in some degree ambiguous:—for, it is ascribedly untrue that the last syllable of every verse is common, and yet it is true that, in many kinds of verse, the last syllable may be either long, or short, at pleasure, without much injury in the one instance, or advantage in the other, to the rhythm. For example, the last foot of every heroic verse ought to be a spóndee; but a tróchee may be substituted for a spóndee, because the métrical pause at the end of the line compensates, in some measure, for the shortness of the last syllable: in like manner a pyrrhic is unobjectionable in lieu of an ímbus in the last foot of any ímbic verse. Again, every sápphic verse should terminate with a tróchee, but, instead of a tróchee, a spóndee may be used without detriment to the rhythm.

VĚN'SŮS ἙΛΕΓΓΑΚΟΥΣ; quī ēt PĚNTĀ'MĚTRĪ<sup>12</sup> nō'měu hă'bět,  
 ē dŭ'plīcī cōn'stăt pēnthēmī'měrī; quă'rūn prī'ŭr dŭ'ōs pē'dēs,  
 dāctŭ'licōs, spōndī'ācōs, vĕl āltērŭ'trōs cōmprĕhēn'dīt, cŭm  
 sŭl'lābā lōngā; āl'tērā, ē'tiām, dŭ'ōs pē'dēs, sĕd ōmnī'nō dāc-  
 tŭ'licōs cŭm sŭl'lābā ŷtēm lōn'gā: ŷt,

1 2 C 3 4 C  
*Rēs ēst | sōll'cī tī | plē'nā tī | mō'rīs ā | mōr.*<sup>13</sup> Ovid.

<sup>12</sup> The *Elegiac* or (*Dactylic Pentameter*) *Verse* consists (as its name indicates) of five feet, of which the first two may be either *dactyles* or *spōndees*, followed by a *long syllable*, which must close a word, dividing the verse into equal portions or halves; then come *two dactyles*, and again a *syllable*, which with the caesural syllable before mentioned constitutes an intercepted *spōndee*. The ancients were divided in their opinion respecting the true scansion of this verse,—some of them making the *third foot a spōndee*, and the *last two feet, anapaests*. Whichever be the mode of scanning adopted, the construction of the verse is the same. Instead of a syllable long by usage or by position, we sometimes find a syllable lengthened by caesura in the middle of a Pentameter, but this is always a blemish:—a monosyllable, however, either long in itself, else rendered long by position, is unobjectionable in the conclusion of the first hemistich. An elegiac verse is generally preceded by, and coupled with, an hexameter; and should terminate with a *dissyllable*, and a *full stop*: a trisyllable is admissible, but a monosyllable must be rejected in the conclusion of a Pentameter, unless it occasions the elision of the final syllable of a dissyllable. A word of four syllables is not an unharmonious ending, though inferior in cadence to a dissyllable. The feet of an elegiac verse ought to run into one another like those of *horodes*.

<sup>13</sup> In addition to the observations which we have already made on *Heroic* and *Elegiac Verse*, we shall (briefly) notice a few of the following: *Iambic*, *Trochaic*, *Anapaestic*, *Ionic*, and the more common sorts of *Lyrical Verse*.

#### 1. *Iambics*.

An *Iambic Verse*, when pure, consists of iambs only, two feet always constituting a measure. The concluding syllable of every measure (the last perhaps excepted) receives on it an emphasis or a *metrical ictus*,—and ought therefore to be either an accented syllable, else a final syllable. *Iambic verse* is found of various lengths, from the *tetrameter* down to the *dimeter catalectic*, called also *Anacronctic*: but the more common lengths are the *dimeter* or *trimeter acatalectic*. Instead of an iambus in the odd places, a spōndee was at first admitted; and, afterwards, an anapaest or a dactyle: and in all the even places (except the last) a tribrach often occurs for an iambus. The comic poets, however, and Phædrus, admit all these feet indiscriminately into every place except the last, and moreover any feet isochronal with these: nor do they reject the amphimacer, the amphibrach, and some others.

#### 2. *Trochaics*.

As an *iambus* is the very reverse of a *trochee*, so *Trochaic Verses* are the very reverse of *Iambic Verses*: for, if the first half foot of a pure

## PRIMARUM AC MEDIARUM SYLLABARUM QUANTITAS.

I. *Vocālis ān'tē dū'as cōsōnān'tēs aut dū'plicē in ūā'dēm dictiō'nē, ūb'quē pōsitiō'nē lōn'gā ēst: ūt, rēn'tūs, āx'is. pī' (trī'zō, cū'jūs.* [See note 8, page 2, above.]

*Iambic* verse be taken from the beginning, and placed at the end, the *Iambi*: is converted into a *Trochaic*. Or, in other words, a *Trochaic* Verse, when pure, has every foot a *tróchee*: impure or mixed *Trochaics* admit *spóndees*, *dáctyls*, *tribrachs*, and perhaps *ánapæsts* (though more rarely) in all the even places.

### 3. *Anapæstics.*

An *Anapæstic* Verse is either *pure*, or *impure*; that is, it consists solely of *ánapæsts*, or is made up in whole or in part of other feet. As in *Iambic* and *Trochaic* Verses, so in *Anapæstics*, two feet constitute a measure: but here every measure ought (if possible) to terminate together with a word, so that the verses may at pleasure be written of any length from the monometer upwards, without the division of a word. *Anapæstic* dimeters are (as the name imports) verses of two measures each; but they very rarely occur pure, *spóndees* being admissible into every place, and *dáctyls* into the first foot (sometimes, though seldom, into the second) of every measure. Hence it often happens, that, in *ánapæstic* verses, not one foot of the verse is an *ánapest*. The final syllable of each *acataléctic* verse must have respect to the initial syllable of the next line, as the verses are linked together by the figure called *Synaphia*. An *Anapæstic Dimeter Cataléctic* is frequently subjoined to a system of *Anapæstics*, by way of conclusion,—or else of temporary relief to the ear; and admits a *spóndee* into the first and also second foot, but has generally the third foot pure, with a *cæsural* syllable over.

### 4. *Iónics.*

An *Ionic* Verse à *máiorē* consists wholly (when pure) of *máior iónic* feet: and, in like manner, an *Ionic* Verse à *mīnorē* consists entirely (when pure) of *mīnor iónic* feet. The more usual length of the first species is three measures and a half, each foot counting for a measure. A double *tróchee* is admissible into the second and third places, and sometimes into the first. Moreover, a long syllable may be resolved into two short syllables in any one of the measures. The *Ionic à mīnorē* is perhaps never found impure, and consists generally of four measures, such, that without either a division of any word, or a clashing of any syllables, the verse may be shortened to a monometer, or extended ad *līturi*.

### 5. *Lýrics.*

*Lýric Verses* are those which were sung to the music of the lyre, and occur of various lengths and construction, being sometimes portions of one or more of the species already enumerated, and sometimes a particular arrangement of feet according to the fancy of the composer. Here we shall notice only the following few.

1. *The Sapphic*, which consists of a *tróchee*, a *spóndee*, a *dáctyle*,

II. Quōd sī cōn'sonāns prīō'rēm dīctiō'nēm clau'dāt, sē-quēntē ītēm ā cōnsōnāntē īnchōāntē, vōcālīs prācē'dēns ē'tīām pōsitiō'nē lōn'gā ē'rīt; ūt,

*Mā'jor sūm quām cui pōs'sit fōrtiū'nā nōcē'rē.*

[Syllābā -jōr, sūm, quām, ēt sīt pōsitiō'nē lōn'gā sūnt.]

III. Āt, sī prīōr dīctiō īn vōcālēm brēvēm ēx'ēāt, sē-

and two tróchees : in all, eleven syllables. With the fifth half foot a word must terminate, otherwise the verse is faulty. A Sapphic Stánza generally contains three sapphic verses followed by an *Adonic*, that is, a dactyle, and a spondee or tróchee.

II. *The Phalécian* or *Heptasyllabus*, which is (likewise) a verse of five feet, and, as its name imports, comprises (in all) eleven syllables. The first foot is a spondee, sometimes, but very rarely, an iambus, or a tróchee : the second, a dactyle,—for which a spondee may occasionally be substituted : and the remaining three feet are tróchees.

III. *The Alcáic major*, which is a verse of four feet, with a long cesúral syllable after the second foot, which must always be an iambus : the first foot may be either an iambus, or a spondee ; and the last two feet are dactyles.

IV. *The Alcáic minor*, which consists of two dactyles followed by two tróchees. The *Cármén Horatiánum* (so called after Horace who employed it in a great many of his Odes) has two *máior Alcáics* for the first two verses of the stánza, and an *Alcáic minor* always for the fourth.

V. *The Asclépiad* or *Choriámhic Dímeter Intérposite*, which is made up of two choriámibuses interpósed between a spondee and an iambus or pýrrhic. Each choriámbus should terminate with the termination of a word :—unless the first choriámbus (at least) terminate in this way, the verse is faulty.

VI. *The Archilóchian Iámbo Dímeter Hypérmeter*, which contains four feet and a half : these are sometimes (though rarely) all iambuses : more commonly the first and third feet are spondees. This verse constitutes the third of the stánza called *Cármén Horatiánum*.

VII. *The Archilóchian Trocháic Heptámeter*, which always consists of the first four feet of a dactylic hexámeter, followed by three tróchees.

VIII. *The Choriámhic Trímeter Intérposite*, which is made up of three choriámibuses interpósed between a spondee and an iambus or pýrrhic,—with the same restriction as the *Asclépiad*.

IX. *The Glycónic*, which consists of a spondee and two dactyles.

X. *The Pherecrátic*, which also contains three feet, namely a dactyle between two spondees.

XI. *The Dactylic Tetrameter à pōstēriō'rē*, which consists of the last four feet of a dactylic hexámeter.

XII. *The Dactylic Trímeter Cataléctic*, which consists of two dactyles and a cesúral syllable.—This verse is most commonly subjoined to a dactylic hexámeter.

XIII. *The Scazóntic*, which differs from a trímeter iámhic verse simply in that it has a spondee in the last place, and an iambus in the fifth.

quēn'tě ā dūā'būs cōnsōnān'tībūs incēpiēn'tě,—intēr'dūm, sēd  
rā'rīūs,—prōdū'cītūr : ūt,

*Ōccūl'tā*<sup>14</sup> *spōl'īā*. Juv.

IV. Vōcāl'īs brě'vīs ān'tě mūtām, sēquēn'tě l'īquidā, cōm-  
mū'nīs rēd'dītūr :—ūt, *pā'tris*, *vōlū'cris*. Lōn'gā, vē'rō, nōn  
mūtātūr :—ūt, *ārā'trūm*, *sīmūlā'crūm*.

VŌCĀL'IS āntě āl'tērām īn ēā'dēm dictiō'ně ūbī'quē brě'-  
vīs ēst : ūt, *Dē'ūs*, *mē'ūs*, *tū'ūs*, *pī'ūs*.

1. Ēxcipīās gēniti'vōs īn -īūs, sēcūn'dām prōnō'mīnīs fōr'mām  
hābēn'tēs : ūt, *unī'ūs*, *illī'ūs*, &c. ū'bī i cōmmū'nīs rēpēri'tūr :  
līcēt īn *āl'tērīūs* sēm'pēr sīt brě'vīs, īn *āl'īūs* sēm'pēr lōn'gā.

2. Ēxcipien'dī sūnt, ē'tiām, gēniti'vī ēt dāti'vī quīn'tē  
dēclinātiō'nīs, ū'bī c īn'tēr gēmīnūm i lōn'gā fīt :—ūt, *fūcīē'i*  
*āl'īō'quī* nōn ; ūt, *rē'i*, *spē'i*, *fīdē'i*.

*Fī-* ē'tiām īn *fī ō* lōn'gā ēst, nī'sī sēquūtūr c ēt r sīmūl  
ūt, *fī'rēm*, *fī'rē'i*<sup>15</sup> vē'lūt,

*Ōm'nīū jān* fī'unt, fī'ērī quē pōs'sē nēgā'bām. Ovid.

Dīūs prīmām sŷllābām hā'bēt lōn'gām ; *Dīā'nā* cōm-  
mū'nēm.

O'HE, intē'rjēc'tiō, prīō'rēm sŷllābām cōmmū'nēm hā'bēt.<sup>16</sup>

Vōcāl'īs ān'tě āl'tērām īn Grā'eīs dictiō'nībūs sūbīn'dē  
lōn'gā fīt :<sup>17</sup> ūt,

*Dīcītē*, Pī'rīdēs.

*Rēs'pīcē* Lāēr'tēn.

Ēt īn pōssēs'sīvīs Grā'eīs : ūt,

<sup>14</sup> This exāple is by no means proof that a short vōwel is ēver  
lēngthened by pōsitiō befōre two cōnsonants begīnning the next word :  
yet might sēveral exāmples corrōborative of such fact be quōted from the  
pōets. It is to be remēmbered, hōwēver, that a mute and liquid begīn-  
ning āny word can, īn nōwise, lēngthen a precēding short vōwel :—and  
hence it fōllows, that the first cōnsonant must nēcēssarily be the lētter *s*.

<sup>15</sup> In Plāūtus and īn Tērence the first sŷllable of *fī'rē'i* and of *fī'rēt*  
is rēpētēdly fōund long.

<sup>16</sup> And īn līke mānner the first sŷllable of *ē'heū*, *alas* ! and of *ī'ō*,  
*hurrāh* ! are cōmmon. To whīch may be ādded the pōper name *ī'ō*,  
*daūghter of I'nachus*.

<sup>17</sup> In vērī māny Greek words, but espēcīally pōper names, a vōwel  
is long thōugh īmmedīately fōllowed by a vōwel : and īn the Iōnīc dīālect  
the pēnult of the gēnitiue and accūsatiue cāsēs of nouns īn -eūs is long,  
althōugh short īn the cōmmon dīālect.

*Ænēīā nū'trīx.*

*Rhōdōpēīūs Ō'r'phōūs.*

Ōm'nūs dīphthōngūs ā'pūd Lātīnōs lōngā ēst : ūt, *ai'rīm*, *reūtēr*, *mī'sē* : nī'sī *prā* sēquēntē vōcā'li : ūt, *prā'rē*, *prā'ūs'tūs*, *prā'm'plūs*.<sup>18</sup>

DĒRĪVĀTĪVĀ cān'dēm, iē'rē, cūm primī'tīvīs quāntītātēm sōrtiūn'tūr :—ūt, *āmā'tōr*, *āmī'cūs*, *āmā'bīlis*, prīmā brē'vī āb ā'mō.

Ēxcēp'iūn'tūr tā'mēn paū'cā, quē, ā brē'vībūs dēdūc'tā, prīmām syp'lābām prōdū'cūt : ūt,

<i>cō'mō cō'mīs</i> , ā <i>cō'mā</i> ,	<i>mō'bīlis</i> , ā <i>mō'rēb</i> ,
<i>fō'mēs</i> , ēt <i>fōmēn'tūm</i> ā <i>fō'zēb</i> ,	<i>nō'nūs</i> , ā <i>nō'rēm</i> ,
<i>hūmā'nūs</i> , āb <i>hō'mō</i> ,	<i>rēx rē'gīs</i> , <i>rēgī'nā</i> , ā <i>rē'gā</i> ,
<i>jūcūn'dūs</i> , ā <i>jū'rā</i> ,	<i>sē'dēs</i> , ā <i>sē'dēb</i> ,
<i>jūmēn'tūm</i> , ā <i>jū'vō</i> ,	<i>tē'gūlā</i> , ā <i>tē'gō</i> ,
<i>jū'nīōr</i> , ā <i>jū'tēnīs</i> ,	<i>trā'gūlā</i> , ā <i>trā'hō</i> ,
<i>lā'tēr'nā</i> , ā <i>lā'tēb</i> ,	<i>vō'mēr</i> , ā <i>vō'mō</i> ,
<i>lēx lē'gīs</i> , ā <i>lē'gō</i> ,	<i>vōx vō'cīs</i> , ā <i>vō'cō</i> .

Ēt cōn'trā sūnt, quē, ā lōn'gīs dēdūc'tā, prīmām cōrrī'piūt : ūt,

<i>ārē'nā</i> , <i>ārīs'tā</i> , <i>ārūn'dō</i> , āb	<i>frā'gōr</i> , <i>frā'gūlīs</i> , ā <i>frān'gō</i> ,
<i>ārēb</i> ,	<i>gē'nūi</i> , ā <i>gīg'nō</i> ,
<i>ārūs'pēx</i> , āb <i>ārā</i> ,	<i>lūcēr'nā</i> , ā <i>lū'cēb</i> ,
<i>dīcāx</i> , ā <i>dīcō</i> , <sup>19</sup>	<i>nā'tō nā'tās</i> , ā <i>nā'tū</i> ,
<i>dītīb</i> , ā <i>dītīs</i> ,	<i>nō'tō nō'tās</i> , ā <i>nō'tū</i> ,
<i>disēr'tūs</i> , ā <i>dis'sērē</i> ,	<i>pō'sūi</i> , ā <i>pō'nō</i> ,
<i>lūx dū'cīs</i> , ā <i>dū'cō</i> ,	<i>pō'tūi</i> , ā <i>pō'sūm</i> ,
<i>fī'dēs</i> , ā <i>fī'dē</i> ,	<i>sō'pōr</i> , ā <i>sō'pō</i> . <sup>20</sup>

Ēt ā'liā nōnnūl'ā ēx ūtrōquē gē'nērē, quē rēlinquūn'tūr slūdīō'sīs in'tēr lēgēn'dūm ōbsērvān'dā.

Cōm'rō'sīrā sīmplī'cīum quāntītātēm sēquūn'tūr :—ūt, ā *lē'gō*, *lē'gīs*, *pēr'lēgō* ; *lē'gō*, *lē'gās*, *āl'lē'gō* : ā *pō'tēns*, *in'pō'tēns* ; ā *sō'lōr*, *cōnsō'lōr*.

<sup>18</sup> Except also the diphthong *æ* in *Mæō'tis*, *Mæō'tic* or *Sarmatian*, which both O'vid and Séneca make short : but most others, long.

<sup>19</sup> So in like manner *mūl'ēdicūs*, *slānderous*, and many other words of the same kind and derivation, have the penult short.

<sup>20</sup> And similarly *vā'dūm*, a *ford*, from *vā'dō*, *I go* : and *ām'bītūs*, a *circuit*, from *ām'bītūm*, *to encōmpass*.

Excipiūntur tā'mēn hūc brē'vā ā lōn'gīs ēnā'tū: *dē'jērō, pē'jērō, ā jūrō; m'nūbā, prō'nūbā, ā nū'bō.*

ΩM'NĒ PRĀTERITŪM dissyl'lābūm priōrēm hā'bēt lōn'gām: ūt, *lē'gī, ē'mī, mō'vī.*

1. Excipiās tā'mēn, *l'ēbī, dē'dī, scī'dī, stē'tī, stī'tī, tū'tī, ēt fī'dī ā fī'dō.*

2. PRĪMAM PRĒTERITĪ GEMINANTĪA—prīmām brē'vēm hā'bēt:—ūt, *cē'cidī ā cā'dō; cē'cīdī ā cā'dō; dī'dici, fē'fēlī, mōmō'dī, pēpē'dī, pū'pūgī, tē'tēn'dī, lē'tīgī, tūtōn'dī, tū'tūdī.*

ΣΥΡΙΝUM dissyl'lābūm priōrēm hā'bēt lōn'gām: ūt, *vī'sūm, lā'tūm, lō'tūm, mō'tūm.*

Excipē, *dū'tūm, ī'tūm, lī'tūm, quī'tūm rā'lūm, rū'tūm, sū'tūm, sī'tūm, stī'tūm;*<sup>21</sup> ēt *cī'tūm ā cī'cō cī'es*:—nām *cī'tūm ā cī'cō cīs* quār'tē, priōrēm hā'bēt lōn'gām

## ULTIMARUM SYLLABARUM QUANTITAS.

I. A FINITĀ prōducūntur: ūt, *ā'mā, cōn'trā, ē'r'gā.*

1. Excipiās *pū'tā, ī'tū, quī'ū, pō'stēū, ē'jū;*<sup>22</sup> Ītēm ōm'nēs cā'sūs in "a," cūjuscūn'quē fū'erint gē'nērīs, nū'mērī, aut declinātiō'nīs: prē'tēr vōcātī'vōs ā Grēcīs in -ās: ūt, *Ō Ānēā, Ō Thō'mā:* ēt āblatīvūm prīmāe declinātiō'nīs; ūt, *mī'sā.*

2. NŪMĒRĀNTĪA in "ginta" finālēm hā'bēt cōmmū'nēm, sēd frēquēntiūs lōn'gām: ūt, *trīgīn'tā.*

II. In *b, d, t,* dēsīnēntīā, brē'vā sūnt: ūt, *āb, ād, cā'pūt.*<sup>23</sup>

III. In *c* dēsīnēntīā prōducūntur: ūt, *āc, sic,* ēt *hīc* ād-vērbūm.

Sēd dū'ō in *c* cōrrīpiūntur: *nēc* ēt *dō'nēc.*

Triā sūnt cōmmū'nīā; *fūc,* prōnō'mēn *hīc,* ēt neū'trūm *ē'jūs hīc,* mō'dū nōn sūt āblatīvī.cā'sūs.

<sup>21</sup> Though the penult of *stī'tūm* is short, yet the first syllable of the future participle *stī'tūrūs* is long.

<sup>22</sup> In many schools an objectionable practice prevails, in respect of the pronunciation of final *a*:—I mean, the indiscriminate utterance of it to rhyme with *day*. As no person of any taste ever says *Jamaicay* or *Americay*, so ought no person to say *Mī'sāy*, when he means *Mī'sā*. Final *a* when short, should always rhyme with the final syllable of the English proper names *Mārīa* and *Mārīa*: final *a*, when long, may rhyme (according to the English sound of the vowels) with *day*.

<sup>23</sup> Of course when a diphthong precedes any of these mutes, as in *haūd,* *not*, or in *ād,* *or*, the syllable is long by the Rule, "*Om'nīs diphthongus ēpud Latinos longa est*:" and when a consonant precedes,—the vowel before the two consonants is long by *position*.



IV. *E* finitā brěvīā sūnt : ūt, mǎ'rě, pě'ně, lě'gě, scrībě.

1. Ěxcipien'de sūnt ōm'nēs vōcēs quīn'te inflexiō'nīs īn -e:—ūt, fě'dě, dě;<sup>24</sup> ū'nā cūm pārticulis īn'de ēnā'tīs. ūt, hō'dě, quō't'dě, prī'dě, pōstrī'dě:—ī'tēm quā'rě, quādē'rě, cā'rě, ēt sī'quā sūnt simī'līā.

2. Ět sēcūn'de ī'tēm pērsō'nā sīngulārēs sēcūn'de cōnjūgā-tiō'nīs : ūt, dō'cě, mō'vě.<sup>25</sup>

Prōducū'tūr ē'tiām mōnōsyl'lābā īn e:—ūt, mě, tě, sě : prā'tēr, -quě, -ně, -vě;<sup>26</sup> cōnjunctiō'nēs ēnclī'ticās.<sup>27</sup>

Quīn ēt advēr'bīā īn -e, āb ādjēctī'vīs sēcūn'de dēclīnā-tiō'nīs dēdūc'tā, e lōngūm hā'bēnt:—ūt. pūl'chrě, dōc'tě, vāl'dě prō vā'līdě.<sup>28</sup>

Quībūs āccē'dūnt fēr'mě, fērě<sup>29</sup>:—bě'ně tā'mēn ēt mǎ'lě cōrrīp'iū'tūr ōmnī'nō.<sup>30</sup>

Pōstrēmō, quē ā Grēcīs pēr η (ē'tū) scrībū'n'tūr, nātū'rā prōducū'tūr, cūjuscūn'quē fū'ērīnt cāsūs, gě'nērīs, aut nū'mērī:—ūt, Lē'thě, Ānchīsě, cě'tě, Tēm'pě.

V. *I* finitā lōngā sūnt : ūt, dō'mīnē, mǎgīs'trē, āmā'rē. Prā'tēr, mǎ'hě, tī'bě, sī'bě, ū'bě, ī'bě, quā sūnt cōmmū'nīā.<sup>31</sup>

Nīs vērō ēt quīsī cōrrīp'iū'tūr.

Cūjūs ē'tiām sōrtīs sūnt dātī'vī ēt vōcātī'vī Grēcō'rūm, quō'rūm gēnītī'vūs, sīngulārīs, īn -os brě'vě<sup>32</sup> ēx'īt:—ūt,

<sup>24</sup> The final syllable of fǎmē, *by* or *with hunger*, is long; this noun being of the fifth declension in the ablative case,—though of the third declension in all the other cases.

<sup>25</sup> But cǎ'vě, *beware*, vǎ'lě, *farwell*, vī'dě, *see*, sāl'vě, *hail*, and rě-spōn'dě, *reply*, have the final *e* common.

<sup>26</sup> These three monosyllabic particles are always adjunctive, and can never (with correctness) be used as separate and distinct words.

<sup>27</sup> With these may be conjoined all syllabic particles in *e* occasionally found at the end of certain words; such as -ptě, -cě, -tě, -dě:—thus, mēāp'tě, hīc'cě, tū'tě, quām'dě.

<sup>28</sup> But adverbs in *e* derived from adjectives of the third declension have the final syllable short; as, fǎ'cīlě, *easily*. To which add īmpū'ně, *with impunity*, a word of doubtful derivation: and hě'rě, *yesterday*.

<sup>29</sup> Likewise ō'hě: the final syllable, however, of fēr'ě is, sometimes, found short; as is also that of tēm'rě, *rashly*.

<sup>30</sup> To which add sūpēr'ně, *upwardly*, and īnfēr'ně, *downwardly*.

<sup>31</sup> Likewise the conjunction ū'ī; and cǎ'ī, whenever it occurs as a dissyllable—which however is seldom. Neuters in *i* have the last syllable short: as gūm'mī, *gum* or *gums*.

<sup>32</sup> Except, however, final *i* in the vocative case, singular, of Greek nouns forming their genitive in -ēn'tōs: as, Sīmōī, Pý'rōī.

dātī'vī, *Mīnō'idī, Pāl'lūdī, Phyl'līdī* ; vocātī'vī, *Ālēx'i, Āmā-rīj'lī, Dāph'nī*.<sup>32</sup>

VI. *L* finitā corripūntūr : ūt, *ā'nīmāl, Ān'nībāl, mē., pū'gīl, cōn'sūl.*

Præter nūl (cōntrac'tum ā n'hl), *sāl ēt sōl.*

Ēt Hēbrē'ā (quædām) in -ēl : ūt, *Mīchāēl, Gā'brīēl, Rā'phāēl, Dā'nīēl.*

VII. *N* finitā prōducūntūr : ūt, *Pæ'an, Hīj'mēn, qum, Xē'nūphōn, nōn, dā'mōn.*

Ēx'cīpē, *for'sān, for'sūān, ān, tū'mēn, ā'tūmēn, cērūn-tūmēn, ēt in.*

Accēdūnt hīs ēt vocēs il'lā, quæ āp'cōpēn pātīūntūr : ūt, *mē'n' ? vīdē'n' ? aūdī'n' ?* Ētīām *ēx'in, sūb'in, dē'in, prō'in, &c.*

In -an quōquē ā nōmīnātī'vīs in -ā : ūt, nōmīnātī'vō, *Īphī-gēn'ā, Ēgī'nā* ; accūsātī'vō, *Īphīgēn'ān, Ēgī'nān.*

Nām in -an ā nōmīnātī'vīs in -ās prōducūntūr :—ūt, nōmīnātī'vō, *Ēnē'ās, Mār'sjās* ;—accūsātī'vō, *Ēnē'ān, Mār'sjān.*

Nōmīnā ītēm in -ēn,<sup>34</sup> quōrūm gēnītī'vūs -īnīs corrip'tum hā'bēt : ūt, *cār'mēn, crī'mēn, pēd'tēn, tīb'cēn, -īnīs.*

Quædām ētīām in -in pēr i, ūt, *Ālēx'in* :<sup>35</sup> ēt in -yn pēr y, ūt *Y'tjyn.*

Græcā ētīām in -ōn pēr o pār'vūm, cūjuscūn'quē fū'ērīnt cāsūs :—ūt, nōmīnātī'vō, *Īlīōn, Pē'līōn* ; accūsātī'vō, *Caū-cūsōn, Pj'lōn.*

VIII. *O* finitā cōmmū'nīā sūnt : ūt, *dī'cō, vī'r'gō, pōr'rō*.<sup>36</sup> Sic *dōcēn'dō, lēgēn'dō, ēt ā'līā gērūn'dīā* in -dō.

Sēd oblīquī cāsūs in o sēm'pēr prōducūntūr : ūt, dātī'vō, *dōmīnō, sēr'vō* ; āblātī'vō, *tēm'plō, dām'nō.*

Ēt advērbīā āb ādjēctī'vīs dērivātā ; *tān'tō, quān'tō,*

<sup>32</sup> This Rule of course includes all dative and ablative cases plural in -i : as, *hērō'īsī, chē'lyst, schē'mūsi.*

<sup>34</sup> Greek accusatives in -en from nouns in -ē or in ēs are long : as, *Pē'nē'lōpēn, Anchī'sēn, Dēmōs'thēnēn.*

<sup>35</sup> And Greek dative or ablative cases plural in -sin ;—as, *Trō'āsīn, Drj'āsīn, chū'rīsīn, ē'thēsīn.*

<sup>36</sup> Although, in the tenses of verbs, final o be common, yet by the best writers it was oftener used long, than short :—except the final o of vō'lō, *I will, pū'tō, I think or I suppose, scī'tō, I know, and nē'scī'tō, I know not*, which is seldom found long ; and to which perhaps might be added the final o of ē'rō, *I shall be*, and of ēs'tō, *be it*. The final o of cē'dō, *tell me*, is always short ; but let no one confound cē'dō with cē'dō, *I yield*.

*liquidō, fāl sō, prīmō, mănīfēs tō, &c.* Præ'tēr sē dūlō, mūtūō, crē brō,<sup>37</sup> quæ sūnt cōmmūnā.

Ciētērūm mō dō ēt quō mō dō<sup>38</sup> sēm'pēr cōrrīpiūn'tūr.

*Oīō* quō quē, ūt ēt *ām'bō, dū'ō, ē'gō*, āt'quē hō mō, vīx lēgūn'tūr prōdūc'tā.<sup>39</sup>

Mōnōsŷl'lābā tā mēn īn o prōdūcūn'tūr: ūt, *dō, stō*.

Ī'tēm Græcā pēr ω (*ōmē'gū*) cūjūs'mōdī fū'ērīnt cāsūs: ūt, nōmīnātī'vō, *Sāp'phō, Dī dō*;—gēnītī'vō, *Andrō'gēō*; āc-cūsātī'vō, *Ā'thō*: sic ēt *ēr'gō* prō caū'sā.

IX. *R* finītā cōrrīpiūn'tūr: ūt, *Cā'sār, pēr, vīr, ūx'or, tūr'tūr*.

Prōdūcūn'tūr aūtēm, *fār, lār, vēr, fūr, cūr*: pār quō'quē, cūm cōmpō'sītis; ūt, *cōm'pār, im'pār, dīs'pār*.<sup>40</sup>

Græcā ē'tīām īn -ēr, quæ īl'lis īn -ηρ dēsīnūnt: ūt, *ā'ēr, crā'tēr, chūr'ād'tēr, ā'thēr, sō'tēr*:—præ'tēr pū'tēr, ēt mā'tēr, quæ ā'pūd Lātīnōs ūl'tīmām brē'vēm hā'bēnt.

X. *S* finītā pā'rēs cūm nū'mērō vōcā'liūm hā'bēnt tēr-mīnātīō'nēs: nēm'pē, -as, -es, -is, -os, -us, -ys.

I. *AS* finītā prōdūcūn'tūr: ūt, *ā'mās, Mū'sās, mā'jēs'tās, bō'nītās*.

Præ'tēr Græcā quō'rūm gēnītī'vūs sīngulārīs īn -dōs ēx'īt: ūt, *Ā'cūs, Pāl'lūs*; gēnītī'vō, *Ā'rcūdōs, Pāl'lūdōs*.<sup>41</sup>

Ēt, præ'tēr āccūsātī'vōs (plūrālēs) nō'mīnūm crēscēn'tīūm:—ūt, *hēr'ōs, hēr'ō's, Phŷl'lis, Phŷl'lidōs*,—āccūsātī'vō plūrālī, *hēr'ō'ūs, Phŷl'lidūs*.

II. *ES* finītā lōn'gā sūnt:—ūt, *Ānchī'sēs, sc'dēs, dō'cēs, pū'trēs*.

I. Ēxcēpiūn'tūr nō'mīnā īn -ēs tēr'tiæ īnflexīō'nīs,—quæ pēnūl'tīmām gēnītī'vī crēscēn'tīs cōrrīpiūnt: ūt, *mī'lēs, sē'gēs*,

<sup>37</sup> In like manner *pōstrēmō, ultimately* or *lastly*, and *sērū, late*, have the final o common: as has also the conjunction *vērū, but*.

<sup>38</sup> With the other compounds of *mō dō*: as *pōs'mōdō, dūm'mōdō, quōdām'mōdō*: also, *im'mō, yea* or *nay*.

<sup>39</sup> Of these, the last four have the final syllable common,—and perhaps oftener short than long:—yet several instances might be quoted, particularly of *ām'bō* and *dū'ō*, in the neuter as well as the masculine gender, with the final o long. On the other hand, with *ōīō* may be joined, *īl'licō, yōnder, prōfēc'tō, in fact, dē'nūō, anēw*, as having the last syllable seldom or never long.

<sup>40</sup> The final syllable of any compound of *pār* is common: though, perhaps, preferably long.

<sup>41</sup> And Greek nouns in -as forming their genitive in -ātōs or -ūs:—as *ā'nās, a duck* or *drake*; *bū'cērūs, fenugreek*.

*dīrēs*. Sēd *ā'rīēs*, *ā'bīēs*, *pā'rīēs*, *Cē'rēs*, ēt *pēs* ū'nā cūm cōmpōsītīs, ūt, *bī'pēs*, *trī'pēs*, lōn'gū sūnt.

2. *ĒS*, quō'quē, ā *sūm*, ū'nā cūm cōmpōsītīs cōrrīpītūr : ūt, *pō'tēs*, *ād'ēs*, *prō'dēs*, *ōb'ēs* :—quībūs *pē'nēs* ādjūn'gī pō'tēst.

3. Ītēm, neū'trā,—ēt nōmīnātī'vī plūrā'lēs Grēcō'rūm : ūt, *hīppō'mānēs*, *cācōē'thēs*, *Ojclō'pēs*, *Nāī'ādēs*.

III. *IS* finī'tā brē'vīā sūnt :—ūt, *Pā'rīs*, *pā'nīs*, *trīs'tīs*, *hī'lārīs*.

1. Ēx'cīpē ōblī'quōs cā'sūs plūrā'lēs īn -is,<sup>42</sup> quī prōdūcūn'tūr :—ūt, *mūs's* ā *mūs'sā* ; *mēn'sīs* ā *mēn'sā* ; *dō'm'nīs* ; *tēm'plīs* ; ēt quīs prō quībūs.

2. Ītēm, prōdūcēn'tiā pēnūl'timām gēnītī'vī crēcēn'tīs : ūt, *Sām'nīs*, *Sā'lāmīs* ; gēnītī'vō, *Sām'nī'tīs*, *Sālāmī'nīs*.

3. Ād dē hūc quē īn -is cōntrāc'tā ēx -eis dēsīnūnt, sī'vē Grēcā,—sī'vē Lātī'nā ; cūjuscūn'quē fū'ērīnt nū'mērī aut cā'sūs : ūt, *Sī'mōīs*, *Pj'rōīs*, *pār'tīs*, *ōm'nīs*,—ē *Sī'mōcēs*, *Pj'rōcēs*, *pār'tēs*, *ōm'neīs*.

4. Ēt mōnōsīl'lābā ĩtēm ōm'nīā ; ūt, *cīs*,<sup>43</sup> *līs* :—præ'tēr *īs* ēt quīs nōmīnātī'vōs ; ēt *bīs*.<sup>44</sup>

5. Īstīs āccē'dūnt sēcūn'dā pērsō'nā sīngulārēs vērborūm īn -is, quō'rūm sēcūn'dā pērsō'nā plūrā'lēs dēsīnūnt īn -ī'tīs, pēnūl'timā prōdūc'tā ; ū'nā cūm fūtūrīs ōptātī'vī īn -īs :—ūt, *ai'dīs*, *vē'līs*, *dē'dērīs* : plūrā'lītēr *audī'tīs*, *vēlī'tīs*, *dē'dērī'tīs*.

IV. *OS* finī'tā prōdūcūn'tūr :—ūt, *hō'nōs*, *nē'pōs*, *dō'mīnōs*, *sēr'vōs*.

Præ'tēr cōm'pūs, īm'pūs, ēt ōs ōs'sīs.

Ēt Grēcā pēr o pār'vūm : ūt, *Dē'lōs*, *Chā'ōs*, *Pāl'lādōs*, *Phī'līdōs*.

V. *US* finī'tā cōrrīpiūn'tūr :—ūt, *fū'mulūs*, *vē'gūs*, *tēm'pūs*, *āmā'mūs*.

Ēx'cīpiūn'tūr prōdūcēn'tiā pēnūl'timām gēnītī'vī<sup>45</sup> crēcēn'tīs : ūt, *sū'lūs*, *tēllūs* ; gēnītī'vō, *sūlū'tīs*, *tēllū'rīs*

<sup>42</sup> And all adverbs derived from those cases : as, *imprimis*, *chiefly* or *in the first place* ; *grātīs*, *freely* :—also *fō'rīs*, *abroad*.

<sup>43</sup> And their compounds : as, *quām'vīs*, *although*, *ūtēr'vīs*, *which of the two you like*.

<sup>44</sup> To which may be added the adverb or preposition *cīs*, *on this side*.

<sup>45</sup> The word *pūs*, a *marsh* or *pool*, increases long in the genitive case, and has the final syllable long in the nominative and vocative cases singular. In Horace's Art of Poetry we find *pūs* with the last syllable short, a noun of the second or fourth declension like *lēcūs*, a *lake*.

Lōn'gæ sūnt, ětĭām, ōm'nēs vō'cēs quār'tæ inflexiō'nīs in -us,—præ'tēr nōmīnātī'vūm ět vōcātī'vūm sīngulārēs: ūt, gēnītī'vō sīngulārī, *mă'nūs*; nōmīnātī'vō, āccūsātī'vō, vōcātī'vō plūrālī, *mă'nūs*.

Hīs āccē'dūnt ětĭām mōnōsŷl'lābă: ūt, *crūs*, *thūs*, *mūs*, *sūs*.

Ět Græ'cā ŷtēm per -ous (-ous) dīphthōn'gūm, cūjūscūn'quē fŷ'ērīnt cāsūs: ūt, nōmīnātī'vō, *Pān'thūs*, *Mēlām'pūs*; gēnītī'vō, *Sāp'phūs*, *Clī'ūs*.

Āt'quē pī's cūnc'tīs vēnērān'dūm nō'mēn Īē'sūs.

VI. *YS* finītă brě'vĭă sūnt: ūt, *Tē'thŷs*, *I'tŷs*, *chlă'mŷs*.

Ěx'cīpě cāsūs plūrālēs in -ŷs cōntrāc'tōs ēx -ŷēs věl -ŷās: ūt, *Ěrīn'nŷs* prō *Ěrīn'nŷēs* věl *Ěrīn'nŷās*.<sup>46</sup> †

XI. Pōstrēmō, *u* finītă prōdŷcūn'tŭr ōm'nĭă: ūt, *mă'nū*, *gē'nū*, *āmă'tū*, *dŷ'ū*.<sup>47</sup>

<sup>46</sup> Nouns also in -ŷs increāsing long in the gēnitive have the final syllable long: as, *Tră'chŷs*, *Trachīnia*, a small cōuntry and town of Phthiōtis.

<sup>47</sup> The old adverb *ně'nŷ* for *nŷn*, *not*, and the old preposition *īn'dŷ* for *in*, which occur in most of the earliēr authors, have the final *u* short. To which may be added ūltimate syllables in -ŷs, with the *s* elided; as, *plě'nŷ*, *full*, for *plě'nŷs*: of this last sort of elision, māny instances occur in the poets prior to the Angŷstan age, and in some ēven of that ēra.

**PROPRIA QUÆ MARIBUS;**  
 OR THE  
**RULES FOR THE GENDERS OF NOUNS**  
**CONSTRUED.**

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The words in the *paréntheses* are understood, and, in construing, ought to be supplied.

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*PRÓPRIA* (*nómina*) *proper names quæ which tribuúntur are assigned máribus to males or the male kind, dicas you may call máscula masculine; ut as sunt are* (*nómina*) *Divórum the names of the heáthen Gods, Mars* (*génitive Már-tis*), *the God of war; Bácehus* (*génitive Bácehi*), *the God of wine, Apóllo* (*génitive, Apóllinis*), *the God of wisdom; (nómina) virórum the names of men; ut as, Cáo* (*génitive Catónis*), *a nóble Róman, Virgilius* (*génitive, Virgílii, vócativē, Virgíli*), *the pótēt Virgil: (nómina) fluviórum the names of rivers; ut as Tíbris* (*génitive, Tíbridis, accúsative, Tíbrim, vócativē Tíbrī*), *the Tiber; Oróntes* (*génitive, Oróntis*), *a river by Ántioch: (nómina) ménsium the names of months; ut as, Octóber* (*génitive, Octóbris, áblative, Octóbri*), *the month of Octóber: (nómina) ventórum the names of winds; ut as, Lís* (*génitive, Lísis*), *the south-west wind, Nótus* (*génitive, Nóti*), *the south wind, Áúster* (*génitive, Áústri*), *the south wind.*

*PRÓPRIA nómina proper names referéntia denóting fœmíneum séxum the female sex tribuúntur are given fœmíneo géneri to the feminine gender; síve whéther sunt they are* (*nómina*) *Deárum the names of Góddesses; ut as, Júnó* (*génitive, Junónis*), *Júpiter's wife, Vénus* (*génitive Véneris*), *the Góddess of beauty: muliébria (nómina) fœmale names, or the names of wómen; ut as, Ánna* (*génitive, Ánnæ*), *Ánn; Philótis* (*génitive Philótidis*), *Philote: (nómina) úrbium the names of cities; ut as, Élis* (*génitive, Élidis*), *a city of Peloponnésus, Opus* (*génitive, Opúntis*), *a city of Lócric: (nómina) regiónum the names of countries; ut as, Græcia* (*génitive, Græcæ*), *Greece, Pérsis* (*génitive, Pérsidis*), *Pérsia: ítem*

*likewise, nomen the name insulæ of an island ; ceu as, Créta (génitive, Crétæ), the island of Crete. Britannia (génitive, Britanniae), Britain, Cýprus (génitive, Cýpri), Cýprus.*

*Támèn but quædam (nómina) certain names úrbium of cities sunt are excipiéndà to be excépted ; ut as, ista másculina (nómina) these másculine nouns ; Súlmo (génitive, Sulmónis), a town in Italy, Ágragas (génitive, Agragántis), a town in Sicily ; quædam neutrália (nómina) some neuter nouns ; ut as, Árgos (génitive Árgeos vèl Árgi), a city in Peloponnésus ; Tíbur (génitive, Tíburis), a city in Italy ; Præneste (génitive, Prænéstis, áblative, Prænésto), a city of Italy ; et álso Ánxur (génitive, Ánxuris), a city of Italy, quod which dat gives utrúmque génuſ either génder of the two, that is, both the másculine and neuter génder.*

*Appellatíva (nómina) appellative or cômmon names árborum of trees érunt will be muliébria féminine : ut as, ál nus (génitive, ál ni), an álder-tree, cupréssus (génitive, cupréssi), a cýpress-tree, cédrus (génitive, cé dri), a cédar-tree.*

*Spínus (génitive, spí ni), a sloe-tree or a black-thorn (est) mas is másculine, olcáster (génitive, olcást ri), a wild ólive-tree (est) mas is másculine.*

*(Hæc nómina) sunt, these nouns are et álso neutra of the neuter génder, síler (génitive, síleris), an ósier, or a wíthy-tree, súber (génitive, súberis), a cork-tree, thus (génitive, thúris), a fránkincense-tree, róbur (génitive, róboris), an oak, átquè and ácer (génitive, áceris), a máple-tree.*

*Étiam álso (nómina) vólucrum the names of birds ; ceu as, pásser (génitive, pásseris), a sparrow, hirúndo (génitive, hirúndinis), a swallow : (nómina) ferárum the names of wild beasts ; ut as, tigris (génitive, tígridis vèl tigris), a tiger, vúl pes (génitive, vúl pis), a fox : et and (nómina) píscium the names of fishes ; ut as, óstrea, (génitive, óstrea), an óyster, cé tus (génitive, cé ti), a whalc, sunt are dicta cáll ed (nómina) epicéna nouns épícene, quíbus (nomínibus) to which nouns vox ípsa the termination itsélf féret will bring áptum génuſ the right génder.*

*Attamèn but (id est) notándum it is to be obsérved ex cúnctis (nomínibus) of all the names súprà ábbve méntioned, átquè and réliquis (nomínibus) of nouns that remain, or of those that fóllow, ómne (nómen) that évery noun quod which éxit in -um ends in -um, scù whéther (sit) Græcum (nómen) it be a Græek noun, síve or Latínium (nómen) a Látin noun,*

*esse* is neutrum genus of the neuter gender: sic also nomen a noun invariabile undeclined.

Nomen a noun non crescens not increasing genitivo (cásu), in the genitive case: cecū as, cáro cárnis *flesh*, cápra cápræ a *she-goat*, núbes núbis a *cloud*, est is muliébre genus of the feminine gender.

Multa nómína mány nouns virórum of men, that is, denoting the offices of men in -ā, ending in -ā, dicuntur are called máscula masculine: ut as, scribā (genitive, scribæ), a *scribe*, ássecla (genitive, ásseclæ), a *page*, scúrta (genitive scúrtæ), a *buffoon*, et and rábula (genitive, rábulæ), a *pettifogger*, líxa (genitive, líxæ), a *sutler*, lanísta (genitive, lanístæ), a *master of gladiators*.

Quot (nómína) as many nouns as prima declinatio the first declension: Græcōrum of the Greeks fúndit pours out, or makes to end in -ās. et and in -ēs; et and quot (Latína nómína) as mány Latin nouns as fiunt are derived ab illis from them per -ā ending in -ī. (sunt) máscula are masculine; ut as, sátrapas sátrapa (genitive, sátrapæ). a *Persian nobleman*; athlétes athléta (genitive, athlétae), a *wréstler*.

Item also (hæc nómína) leguntur these nouns are read máscula of the masculine gender, vérres (genitive, vérris), a *boar-pig*. natális (genitive, natális), one's *birth-day*, aquális (genitive, aquális), a *ewe*.

(Nómína) náta nouns descended or compounded ab ásse of the word "AS" a *Róman coin or pound*, ut as, centússis (genitive, centússis), a *hundred pence or pounds-weight*: conjúngo (li.) join únto these liénis (genitive, liénis), the *spleen*. et and orbis (genitive, orbis), any *round thing*, cállis, (genitive, cállis), a *path*, caúlis (genitive, caúlis), a *stalk*, fóllis (genitive, fóllis), *bellows*, collis (genitive, collis), a *hill*, mén-sis (genitive, ménsis), a *month*, et and énsis (genitive, énsis), a *sword*, fústis (genitive, fústis), a *club*, fúnis, (genitive, fúnis), a *rope*, cénchris (genitive, cénchris), a *kind of scérpent*, páuis (genitive, pánis), *bread*, crínis (genitive, crínis), *hair*, et and ignis (genitive, ignis), *fire*, cássis (genitive, cássis), a *toil or net*, fáscis (genitive, fáscis), a *faggot*, tórris (genitive, tórris), a *fire-brand*, séntis (genitive, séntis), a *thorn*, píscis (genitive, píscis), a *fish*, et and únguis (genitive, únguis), a *nail of the hand or foot*, et also vérmis (genitive, vérmis), a *worm*, réctis (genitive, réctis), a *léver*, póstis (gé-



nitive, póstis), a door-post; et álso áxis (génitive, áxis), an axle-tree sociétur may be joined.

(Nómina finíta) in -ēr nouns énding in -ēr, ceù as, vénter (génitive, véntis), the belly; (nómina finíta) in -ös vèl -ūs, nouns énding in -ös or in -ūs; ut as, lógos (génitive, lógi), a word, ánnus (génitive, ánni), a year, (sunt) máscula aré másculine.

At but (hæc nómina) sunt these nouns aré fœmínei géneris of the féminine génder, máter (génitive, mátris), a móther, húmus (génitive, húmi), the ground, dómus (génitive, dómûs vèl dómi), a house, álvus (génitive, álvi), a paunch, et and cólus (génitive, cólî vèl cólûs), a distaff or whorl, et álso fícus (génitive, ficûs), quártæ (declinátionis) fícus of the fourth declénson pro for frúctu the fruit, that is, a fig, átquè and ácus (génitive ácûs), a needle, pórticus (génitive, pórticûs), a pórch, átquè and tríbus (génitive, tribûs), a tribe, sócrus (génitive, sócrûs), a móther-in-law, núrus (génitive, nûrûs), a daughtér-in-law, et and mánus (génitive, mânûs), a hand, ídus (génitive, íduum), the ídes of a month; húc to these ánus (génitive, ánûs), an old wóman est addénda is to be ádded, húc to these mýstica vánnus the mýstical fan Iácchi of BÁCchus.

Júngas you may (álso) join his to these Græca (nomina) Greek nouns verténtia changing -ös in -ūs, -ös into -ūs; papýrus (génitive, papýri vèl pápyri), páper, antídótu (génitive, antídoti), an ántidote or préventive, cóstus (génitive, cósti), the herb zédoary, diphthóngus (génitive, diphthongi), a diphthong, býssus (génitive, býssi), fine flax, abyssus (génitive, abyssi), an abyss or a bóttomless pit, crystállus (génitive, crystállî), crystal, sýnodus (génitive, sýnodi), an assémbly, sapphírus (génitive, sapphíri), a sápphire stone, erémus (génitive, erémi), a désert, et and Árcu (génitive, Árci), a set of stars cálléd the Bear, cum with múltis álliis (nomínibus) mány óther nouns, quæ húc at this time perscríbere to write at large est lóngum is tédious.

Nómen a noun (finítum) in -ē énding in ē, si íf gígnit -ís it begéts or makes -ís in the génitive case, (est) neútrum is neúter, ut as, máre (génitive, máris), the sea, réte (génitive, rétis), a net; et and ádde add quot (nómina) howéver mány or whatéver nouns légas you read (finíta) in -ön énding in -ön, fléxa per -ī inflectéd by -ī, that is, máking -ī in the gé-

*nitire case, ut as, bárbiton (génitive, bárbiti), a harp or lute.*

*Hippómanes (génitive, hippómanis), a raging humour in mares est is neutrum génus of the neuter género, et and cacœthes (génitive, cacœthis), an evil habit or custom (est) neutrum is neuter, et also virus (génitive, viri), poison, pélagus (génitive, pélagi), the sea : vulgus (génitive, vulgi), the common people móðo sómetimes (est) neutrum is neuter, móðo sómetimes mas is masculine.*

*(Hæc nómina) sunt these nouns are incerti géneris of the doubtful género, tálpa (génitive, tálpæ), a mole, et and dáma (génitive, dāmæ), a deer, canális (génitive, canális), a channel, et and cytisus (génitive, cytisi), hadder, bálanus (génitive, bálani), the fruit of the palm-tree, clúnis (génitive, clúnis), a buttock, finis (génitive, finis), an end, or a limit, pénus (génitive, péní vèl pénús), all kinds of provision, ámnis (génitive, ámnis), a river, pámpinus (génitive, pámpini), a vine leaf, et and córbis (génitive, córbis), a basket, línter (génitive, línteris), a bark, tórquis (génitive, tórquis), a chain, spécus (génitive, spécûs ráriûs spéci), a cave, ánguis (génitive, ánguis), a snake, ficus dans fici ficus giving fici, that is, making fici in the génitive case, pro mórbo for a disease, átquè and phasélus (génitive, phaséli), a pinnace, lécythus (génitive, lécythi), an oil cruse, æc and átomus (génitive, átomí), an atom, gróssus (génitive, gróssi), a green fig, phárus (génitive, phári), a watch-tower, et and paradísus (génitive, paradísi), páradise.*

*(Nómen) compositum a noun compounded à verbo of a verb dans -ã giving -ã, that is, ending in -ã, est is commune duorum (génerum) the common of two genders : Grajúgena (génitive, Grajúgenæ), a Grécian-born à from gínno I begét, agrícola (génitive, agricolæ), a fármer à from cólo I till, ádvēna (génitive, ádvēnæ), a stranger à from vénio I come, mónstrant show id that.*

*Ádde add sēnex (génitive, sēnis and sómetimes sēnicis), an old man or wóman, auríga (génitive, aurigæ), a charioteér, et and verna (génitive, vērñæ), a slave by birth, sodális (génitive, sodális), a compánion, vates (génitive, vátis), a próphet or bard, extórris (génitive, extórris), a banished man or wóman, patruélis (génitive, patruélis), a cousin-german, átquè and perduéllis (génitive, perduéllis), an ópen énemy in*

*war*, *affinis* (*génitive*, *affinis*), *one allied by marriage*, *júvenis* (*génitive*, *júvenis*), *a young person*, *téstis* (*génitive*, *téstis*), *a witness*, *civis* (*génitive*, *civis*), *a citizen*, *cánis* (*génitive*, *cánis*, *génitive plural*, *cánium*), *a dog or bitch*, *hóstis* (*génitive*, *hóstis*), *an enemy*.

NÓMEN a noun est is muliebre *génus of the feminine gender*, si *if* penúltima *sýllaba the last sýllable except one* *genitívi* (*cásûs*) *of the génitive case* *crescéntis increásing* *sónat sounds* *acúta sharp*, *that is, if it be accénted*: *velút as hæc* (*nómina*) *these nouns* *pietas pietátis piety*, *virtus virtútis virtue* *món-strant show*.

Quædam *nómina certain nouns* *monosýllaba of only one sýllable dicúntur are called* *máscula masculine*: *sal* (*génitive*, *salis*), *salt*, *sol* (*génitive*, *sólis*), *the sun*, *rën* (*génitive*, *rénis*), *a kidney*, *et and splën* (*génitive*, *splénis*), *the spleen*, *Cār* (*génitive*, *Cáris*), *a Cārian*, *Sēr* (*génitive*, *Séris*, *accúsative*, *Séra*), *a Chínese*, *vīr* (*génitive*, *vīri*), *a man or husband*, *vās* *vádís a súrcty*, *ās* (*génitive*, *ássis*), *a pound weight*, *mās* (*génitive*, *máris*), *the male kind*, *bēs* (*génitive*, *béssis*), *eight ounces*, *Crēs* (*génitive*, *Crétis*), *a Crétan or man of Crete*, *præs* (*génitive*, *prædis*), *a súrcty for móncey*, *et and pēs* (*génitive*, *pédis*), *the foot*, *glis* *a dórmouse hábens háving* *gliris* *genitívo gliris in the génitive case*, *mōs* (*génitive*, *móris*), *a mánnner*, *flōs* (*génitive*, *flóris*), *a flówer*, *rōs*, (*génitive*, *róris*), *deu*, *et álso Trōs* (*génitive*, *Tróis*), *a Trójan or man of Troy*, *mūs* (*génitive*, *múris*), *a mouse*, *dens* (*génitive*, *déntis*), *a tooth*, *mons* (*génitive*, *móntis*), *a móuntain*, *pons* (*génitive*, *póntis*), *a bridge*, *et and símúl álso fons* (*génitive*, *fóntis*), *a fóuntain*, *seps* (*génitive*, *sépis*), *pro serpente seps for a sérpent*, *likewise*, *an eft*, *et and gryps* (*génitive*, *grýphis*), *a gríffin*, *Thrax* (*génitive*, *Thrácis*), *a Thrácian*, *rex* (*génitive*, *régis*), *a king*, *grex* (*génitive*, *grégis*), *a flock*, *et and Phryx* (*génitive*, *Phrýgis*), *a Phrýgian*.

Etiam *álso* *polysýllaba nouns of more than one sýllable* (*finíta*) *in -n énding in -n sunt are* *máscula masculine*; *ut as*, *Acárnan* (*génitive*, *Acarbánis*), *an Acarnánian*, *that is, a man of Acarnánia*, *lichën* (*génitive*, *lichénis*), *a tétter or ringworm*, *álso, the herb called liver-wort*, *et and délphín* (*génitive*, *delphínis*), *a dólphin*: *et álso* (*nómina finíta*) *in -o nouns énding in -o signántia signifying* *córpus body or bódily substance*; *ut as*, *léo* (*génitive*, *leónis*), *a lion*, *curcúlio*

(*génitive, circuliônis*), the *weasand* or *gúillet* : sic also *sénic* (*génitive, seniónis*), the *number six*, *térnio* (*génitive, terniónis*), the *number three*, *sérmo* (*génitive, sermónis*). a *discoúrse*.

(*Nómina finita*) in -*ēr*, -*ōr*, et -*ōs*, nouns ending in -*ēr*, -*ōr*, and -*ōs*, (*sunt*) *máscula* are *másculine*; *crù as*, *crátēr*, (*génitive, cratérís*), a *bowl*, *cónditōr* (*génitive, conditórís*), a *builder*, *héroōs* (*génitive, herōís*), a *héro* : his (*nomínibus*) to these (*nouns*) *conjúngo* *conjoin* *tórrens* (*génitive, torréntis*), a *tórrént*, or, *land flood*, *néfrens* (*génitive, nefréntis*), a *young pig*, *óriens* (*génitive, oriéntis*), the *east*, *átquē* and *cliens* (*génitive, cliéntis*), a *client*, *átquē* and *bídens* *instrumentum* the *word* "bídens" an *instrument* or *fork* with *two prongs*, *cum plúribus* (*nomínibus*) with *many nouns* (*finita*), in -*dens* ending in -*dens* : *ádde* *add* (to these) *gigas* (*génitive, gigántis*), a *giant*, *ēphas* (*génitive, elephántis*), an *elephant*, *adámas* (*génitive, adamántis*), a *diamond*, *átquē* and *Gáramas* (*génitive, Garamántis*), a *Garamántian*, or, a *man of Libya*, *átquē* and *tápes* (*génitive, tapétis*), *tápestry*, *átquē* and *lébes* (*génitive, lebatís*), a *cauldron*, sic so et also *mágnēs* (*génitive, magnéti*), a *mágnēt* or a *loadstone*, *átquē* and *únúm* *nómen* *one noun* *quintē* (*declinationis*) of the *fifth declension*, *merídies* (*génitive, meridiēi*), *noon* or *mid-day* : et also (*nómina*) *quæ* the *nouns* *quæ* *componúntur* are *compounded* *ab* *of* *ásse* a *pound weight*, *ut as*, *dódrans* (*génitive, dodrántis*), *nine ounces*, *sémi* (*génitive, semissi*), *half a pound*.

(*Hiæ*) *máscula* (*nómina*) these *másculine nouns* *jungántur* may be *joined*. *Sámnis* (*génitive, Samnítis*), a *Sámnite*, *hýdrops* (*génitive, hydropsis*), the *dropsy*, et and *thórax* (*génitive, thorácis*), the *breast* or *chest* : *jungas* you may *join* *quóquē* also (*hiæ*) *máscula* (*nómina*) these *másculines*, *vérvex* (*génitive, vervéus*), a *wether* *sheep*, *phéniix* (*génitive, phoeníceis*), a *phénix*, : and *bómbyx* (*génitive, bombycis*), *pro* for *vermiculo* a *silk-worm* : *Attamēn* *yet* *ex* *his* (*nomínibus*) of these (*nouns*) *syrén* (*génitive, syrénis*), a *mérmaid*, *nécnōn* also *sóroz* (*génitive, soróris*), a *síster*, *úxor* (*génitive, uxóris*), a *wife*, *sunt* are *muliébre* *génus* of the *fémíne* *géndér*.

Et also *hiæ* *nómina* these *nouns* *monosýllaba* of *one syllable* *sunt* are *utrútra* *neúter* : *mel* (*génitive, méllis*), *hóney*, *fel* (*génitive, félli*), *gall*, *lac* (*génitive, láctis*), *milk*, *far* (*génitive, farris*), *bread-corn*, *vēr* (*génitive, véris*), the *spring*, *æs* (*génitive, éris*), *brass*, *cor* (*génitive, córdis*), the *heart*, *vās* *vásis*

a vérsel, ōs ōssis a bone, et and ōs ōris the mouth, rūs (génitive, rúris), the couñtry, thūs (génitive, thúris), fránkincense, jūs, (génitive, júris), right, álso grúel or broth, crūs (génitive, crúris), the leg, pūs (génitive, púris), corrúption.

Et álso polysýllaba (nómina) nouns of séveral sýllables, that is, of more than of one sýllable (fínita) in ál énding in -ül, átquè and in -är énding in -är : ut as, cápítäl (génitive, cápítälis), a priest's veil, láqueär (génitive, laqueáris), a roof or céiling : álec (génitive, alécis), a sharp pickle (est) neútrum is neúter,—álex (génitive, alécis), a hérring (est) muliébre (génus) is of the féminine génder.

(Hæc nómina) sunt these (names or) nouns are dúbii géneris of doubtful génder ; scrobs (génitive, scróbis), a dírch, sérpens (génitive, serpéntis), a sérpent, búbo (génitive, búbónis), an owl, rúdens (génitive, rudéntis), a cáble, grus (génitive, grúis), a crane, pérdix (génitive, perdícis), a pár-tridge, lynx (génitive, lyncis), a lynx or an ounce, a sort of spótted wolf, limax (génitive, limácis), a snaíl, stírps (génitive, stírpis), the word stírps pro trúnco for the trúnk or bódy of a tree et and calx pédís the heel of the foot.

Ádde add díes (génitive, díei), a day, tántum ónly ésto let it be mas másculine secúndo número in the sécond or plúral númber.

(Hæc nómina) sunt these nouns are commúne (génus) of the cómmon génder : párens (génitive, paréntis), a párent, fáther or móther, átquè and auctor (génitive, auctóris), an aúthor, ínfans (génitive, infántis), a babe, or an ínfant, adolécens (génitive, adolécéntis), a young man or wóman, dux (génitive, dúcis), a leáder, íllex (génitive, illégis), an óútlaw, híeres (génitive, hærédis), an heir, élex (génitive, exlégis), an óútlaw.

(Nómina) creáta nouns compóunded à frónte of frons the fórehead ; ut as, bífrons (génitive, bífróntis), one with two fáces, cústos (génitive, custódis), a keeper, bōs (génitive, bóvis, génitive plúral, bóum, dátiue plúral, bóbus vél búbus), an ox, a bull or cow, fūr (génitive, fúris), a thief, sūs (génitive, súis), a swine, átquè and sacerdos (génitive, sacerdotis), a priest or priéstess.

NÓMEN a noun est is mas másculine, si íf penúltima the last sýllable excépt one genitívi (cásus) of the génitive case, crescéntis increásing sit be grávis flat : ut as sánguís blood genitívo (cásu) in the génitive case sánguínis.

*Hyperdissyllabon* (nómen) *let a noun of more than two syllables* (finitum) *in -do terminating in -do, quod* (nómen) *which noun dat gives or makes -dinis the ending, -dinis in genitive (cásu) in the genitive case, atque and* (hyperdissyllabon nómen finitum) *in -go any hyperdissyllable noun ending in -go, quod (dat) which gives or makes -ginis the termination -ginis in the genitive case sit be* fœminei géneris *of the feminine gender :—*dulcédo *sweetness* faciēns *making* dulcedinis. *mónstrat demonstrates or shows id that tibi to you, atque and* compágo (genitive, compáginis), *a joint or joining* (mónstrat) *id shows (to you) that or the same thing.*

*Ætice:* *add* vírgo (genitive, vírginis), *a virgin or maiden, gránis* (genitive, grádinis), *hail, fides* (genitive, fidēi), *smith, compē-* (genitive, compedis), *a fetter, tégēs* (genitive, tégēis), *a mat, et and* ségēs (genitive, ségetis), *corn-land, árbor vel árbor* (genitive, árboris), *a tree, atque and* hýems (genitive, hýemis), *winter : sic so* chlámys (genitive, chlámýdis), *a cloak or mantle, et and* síndon (genitive, síndonis), *fine linen, Górgon* (genitive, Górgonis, accusative, Górgona), *Medusa's head, ícon* (genitive, íconis, accusative, ícona), *an image, et and* Amázon (genitive, Amázonis, accusative, Amáazona), *an Amazon.*

*Græcula* (nómina) *Greek nouns finita ending in -ās vel in -īs in -ās or in -īs, ut as, lámpās* (genitive, lámpadis), *a lamp, iáspis* (genitive, iáspidis), *a jasper, cássis* (genitive, cássidis), *a helmet, cúpis* (genitive, cúpidis), *the point of a weapon : item also* mulier (genitive, muliēris), *a woman, et and* pécus *cattle dat giving or making* pecudis (genitive cásu) *pecudis in the genitive case.*

*Addé adī* his (nomínibus) *into these (nouns)* fórrex (genitive, fórreicis), *a pair of shears or scissors, péllex* (genitive, péllici), *a harlot, cárex* (genitive, cáricis), *sedge, atque and simul also* supéllex (genitive, supellétilis), *household-furniture, appéndix* (genitive, appéndicis), *an appendage, hýstrix* (genitive, hýstricis), *a porcupine, coxéndix* (genitive, coxéndicis), *the hip, atque and* sílix (genitive, sílicis), *fern.*

*Nómen a noun* (finitum) *in -ā ending in -ā, signans signifying rem a thing non animatam not animate, that is, a thing without life, et is* neutrále génus *of the neuter gender ; ut as, probléma* (genitive, problématís), *a problem or a question proposed : (nómina et finita in) -ēn nouns also ending in -ēn ;*

ut *as*, *ómen* (*génitive*, *óminis*), a *tóken* of good or bad luck : (*nómina finíta in*) *är* nouns *énding in är* ; ut *as*, *júbár* (*génitive*, *júbáris*), a *súnbeam* ; (*nómen*) *dans -ür*, a noun *gíving -ür*, that is, *énding in -ür* ; ut *as*, *jécur* (*génitive*, *jécoris vél jecinoris*), the *liver* ; (*nómina in*) *-ús*, nouns in *-ús* ; ut *as*, *ónus* (*génitive*, *óneris*), a *búrden* : (*nómina finíta in*) *-püt* nouns *énding in -püt* ; ut *as*, *ócciput* (*génitive*, *occípitis*), the *hínder part of the head*.

Áttamen *but* ex *his* (*nomínibus*) of *these* (*nouns*) *pécten* (*génitive*, *péctinis*), a *comb*, *fúrfur* (*génitive*, *fúrfuris*), *bran*, *sunt* are *máscula másculine*.

(*Hæc nómina*) *sunt* these nouns are *neútra* of the *neúter género*, *cadáver* (*génitive*, *cadáveris*), a *cárcase*, *véerber* (*génitive*, *véberis*), a *stripe*, *íter* (*génitive*, *itíneris*), a *jóirney*, *súber* (*génitive*, *súberis*), a *cork*, *túber* (*génitive*, *túberis*), *pro for fungo* a *múshroom*, *et and úber* (*génitive*, *úberis*), a *dug* or *teat*, *gíngiber* (*génitive*, *gíngíberis*), *gínger*, *et and láser* (*génitive*, *láseris*), the *herb bénjámine*, *cícer* (*génitive*, *cíceris*), a *vetch*, *et and píper* (*génitive*, *píperis*), *pépper*, *átquè* and *papáver* (*génitive*, *papáveris*), a *póppy*, *et álso síser* (*génitive*, *síseris*), a *pársnep*.

Áddas you may add *his* (*nomínibus*) *ín*to *these* (*nouns*) *neútra* the *neúters* *éaquor* (*génitive*, *éaquoris*), a *lével súrface* or a *plane súperficies*, *mármor* (*génitive*, *mármoris*), *márb*le, *átquè* and *ádor* (*génitive*, *áдорis vél adóris*), *fine wheat*, *átquè* and *pécus* *cáttle* *quándò* when *fácit* it *mákes* *pécoris* in *genítivo* (*cásu*), *pécoris* in the *génitive case*.

(*Hæc nómina*) *sunt* these nouns are *dúbii género*s of the *doúbtful género*, *cárdó* (*génitive*, *cárdinis*), a *hínge*, *márgo* (*génitive*, *márginis*), the *márgín*, *brínk*, or *brím* of a *thing*, *cínis* (*génitive*, *cíneris*), *áshes* or *cín*ders, *óbex* (*génitive*, *óbicis*), a *boll*, *fórcéps* (*génitive*, *fórcíp*is), a *páir* of *lóngs*, *púmex* (*génitive*, *púmícis*), a *púmice-stone*, *ímbrex* (*génitive*, *ímbricis*), a *gútt*er-tile, *córtex* (*génitive*, *córticis*), the *rín*d or *bárk* of a *tree* or *shrub*, *púlvis* (*génitive*, *púlveris*), *dúst*, *átquè* and *ádeps* (*génitive*, *ádíp*is), *fat*.

Ádde add *cúlex* (*génitive*, *cúlicis*), a *gnat*, *nátrix* (*génitive*, *nátrícis*), a *wáter-sérp*ent, *et* and *ónyx* (*génitive*, *ónychis*), an *ónyx*, a *sort* of *précious stone*, *cum próle* with its *óffspring* or *cómpounds*, *átquè* and *sílex*, (*génitive*, *sílicis*), a *flín*., *quámvis* *álthóugh* *úsus* *use* *vult* *wishes* or *will* *háve* *hæc*

(*nómina*) *these nouns méliùs ráther dícier to be cálléd máscula másculíne.*

*Is'ta (nómina) these nouns sunt are commúnis géneris of the cónmun génder, that is, are indifferently másculine or féminine; vígil (génitive, vígilis), a sénéinel, púgil (génitive, púgilis), a boxer, or champion, éxul (génitive, éxulis), a banished man or wóman, præsul (génitive, præsulis), a prélate, hómo (génitive, hóminis), a man or wóman, nemo (génitive, némínis), nobody, mártýr (génitive, mártýris), a mártýr, Lígur (génitive, Líguris), a Lígúrian, augur, (génitive, augúris), a díviner by birds, or a soóthsayer, et and Árcas (génitive, Árcádis, Arcádis vel Arcádos), an Arcáidian, antístēs (génitive, antístitis), a chief priest or priestless, milēs (génitive, militis), a sóldier, pēdes (génitive, pēditis), a footman or foot-wóman, intérprēs (génitive, intérpretis), an intérpreter, cómēs (génitive, cómíti-), a cónpanion on a jóurney, hóspēs (génitive, hóspitis), a host or lándlord, álsó, a guest: sic eo álēs (génitive, álitis), ány great bird, præsēs (génitive, præsidis), a président, prínceps (génitive, princípis), a prínce or princess, aucēps (génitive, aucupis), a fówler, équēs (génitive, équitis), a hórseman or hórse-wóman, óbsēs (génitive, óbsidis), a hóstage: atquē and múlta ália nómina mány óther nouns quæ which creántur are fórméd or díveríd a vērbis from verbs: ut as cónjux (génitive, cónjugis), a húsband or wífe, júdex, (génitive, júdicis), a júdge, víndex (génitive, víndicis), an avénger, opífex (génitive, opíficis), a wórkman, et and arúspex (génitive, arúspicis), a díviner by the éntails at sácrífice.*

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*ADJECTIVA* *adjectives habéntia háving duntáxat only únám vócem one termination. ut, as, féliz (génitive, felícis), háppy, audax (génitive, audácis), bold, retinent keep ómne génus every génder sub únâ (vóce) únder that one énding; si if cádaat they fall sub únder gémínâ vóce a dóuble termination, velút as ómnis all et and ómne all, prior vox the fórmér word (of the tío) est is commúne (génu)s duórum (géneru)m the cónmun of tío génders, that is, both másculine and féminine, áltera vox the sécond word (est) neútrum (génu)s is neúter; et but si if váriant they váry tres vóces the thrée terminátions or éndings; ut as, sácer, sácrâ, sácrum, sácred; prínna vox*



*the first word est is mas masculine, altera the second, fēmina feminine, tertia the third, neutrum (gēnus) neuter.*

*Obser. 1.—At but sunt (nómina) there are some nouns quæ which vocæres you would call substantiva substantives propè in a manner flexu by their declining : tàmèn yet (sunt) reperta they are found (esse) to be adjectiva adjectives natúra by nature atquè and usu by use. Tália such sunt are pauper (génitive, pauperis), poor, púber (génitive, púberis), ripe of age, cum with degener (génitive, degeneris), degenerate, úber (génitive, úberis), fruitful, et and divēs (génitive, divitis), rich, locuplēs (génitive, locuplētis), wealthy, sósipēs (génitive, sósipitis), safe, cómēs (génitive, cómitis), accompanying or attending, atquè and supérstēs (génitive, supérstitis), surviving : cum with paucis aliis (nominibus) a few óthers (nouns), quæ which jústa lēctio due reading docébit will teach.*

*Obser. 2.—Hæc (adjectiva) these adjectives gaudent like adsciscero to take sibi into themselves quēmdam proprium flexum a certain peculiar inflexion or manner of declining, campēster champaign, volucer swift, céleber famous, céler speedy, atquè and salúber wholesome ; júngo join pedēster, belonging into a footman, equēster belonging to a horseman, et and ácer sharp ; júngo join palúster marshy, ac and álacer cheerful, silvéster woody :*

*At but tu you variabis shall váry or decline hæc (adjectiva) these adjectives sic thus : hic céler, in the masculine, hæc céleris, in the feminine, hoc célere neutro (gēnre) hoc célere in the neuter gender ; aut or álitèr ótherwise sic thus ; hic atquè hæc céleris for the masculine and feminine, rursum gain hoc célere est hoc célere is neutrum (gēnus) tibi the neuter gender for you.*

## NOUNS HETEROCLITE, OR IRREGULAR,

### CONSTRUED.

*(Nómina) quæ those nouns which váriant change gēnus their gender aut or flexum their declension. (et) quæcúmque (nómina) and whatsoever nouns novato rítu by or áfter a new manner deficiunt fall short vèl or súperant exceed in declining, súnito let them be (called) heteroclita hétéroclites, or nouns irregular.*

Cérnis you perceive or see hæc (nómina) these nouns variántia várioing pártim in part génus their génder, æc and fléxum their declíning : Pérgamus (génitive, Pérgami), the city of Pérgamus gígnit makes Pérgaina the cítadel of Troy in plúrali número in the plúral númber.

Prior númerus the former or singular númber dat gives his (nomínibus) únto these nouns neútrum génus the neúter génder, álter (númerus) the óther, or plúral númber, utrúmque both the másculine and neúter ; rástrum (génitive, rástri), a rake, or hárrow, cum with fréno (nóminative, frénum), the bit of a bridle, filum (génitive, fili), a threåd, átquè símul and álso capístrum (génitive, capístri), a háltér : ítem álso Árgös (génitive, Árgëös vél Árgi), Árgos, a town in Greece, et and cælum (génitive, cæli), heáten, sunt are neútra neúter singula singulárs, that is, in the singular númber, sèd but áudi hear or obsérre, vocitábis you shall say duntáxat ónly cælös, et and Árgös (in the plúral númber) máscula másculine : sèd but fréna neúter, et and frénös másculine, quo pácto on which condition, or áfter which mánnér (Latíni) fórmant they (the Latíns) form et álso cætera the rest, that is, of the nouns abóve méntioned, námely, rástrum, filum, and capístrum.

Plurális númerus the plúral númber sólet is wont áddere to add his (nomínibus) to these nouns utrúmque génus éither génder of the two, that is, both génders, the másculine and neúter ; síbilus (génitive, síbili), a híssing, átquè and jócus (génitive, jóci), sport, locus (génitive, loci), a place.—Júngas you may join his (nomínibus) únto these (nouns) quóquè álso plúrima (nómina) véry mány or mány more (nouns).

Propágo (nóminum) the stock (of nouns) quæ which séquitur follóws est is máncá deféctive cásu in case vél or núméro in númber.

(Nómina) quæ nouns which váriant véry-núllum cásum no case ; ut as, fás dívíne law, níl nóthing, níhil nóthing, ínstár resémbling in síze or appéárance : et and mólta (nómina) mány nouns (fíníta) in -ū énding in ū, símul álso in -i énding in i : ut as, sunt are hæc these átquè both córnū a horn, átquè and genu the knee ; síc so gúmmi gum, frúgi thrifty ; síc so Témpē a pléasant vale in Théssaly, tot so mány, quot, how mány, et and ómnes números all númbers, that is, nouns of númber à tríbus from three ad céntum to a húndred, vocábis you shall call aptóta aptotes.

Atque and nomen a noun cui vox to which the vócabie or diction cádít úna falls one or single, that is, which hath only one case est is called monoptóton a monóptote; ceù as, noctu by night, nátu by birth, jússu by order, injús-u without order, simùl álso ástu by craft, prómptu in readíness, permissu with permission or leave: légimus we have read ástus pluráli (número) ástus in the plúral númber: légimus, we have read inficias a deníal, sèd but éa vox that case sóla álone est repérta is found.

(Nómina) sunt those nouns are (called) diptéta diptotes, quibus to which dúplex flexúra a double fléxure or twófold declining remánsit has remained, that is, nouns which have only two cases: ut as, fors chance dábit will give or make fórte by chance, sèxto (cásu) in the sixth or áblative case, quóquè álso spóntis of choíce spónte by choíce: et and júgeris of an ácre dat gítes or makes júgere by an ácre, sèxto (cásu) in the sixth or áblative case, autém and vérberis of a stripe vérbere by a stripe, quóquè álso suppétie aid dant gives or makes suppétias aid or succóir, quáрто (cásu) in the fourth, or the accúsative case; tantúndem just so much dat makes tantúdem of just so much, et and simùl álso ímpetis of an attáck dat makes ímpete by an attáck, (ablativo cásu) in the áblative case; sic so repétundárum of illégál exáctions repétundis by illégál exáctions. Vérberis of a stripe, cum with júgere by an ácre sérvant keep quátuor cásus four cases in áltero número in the óther or plúral númber.

(Nómina) vocántur nouns are called or námed triptóta triptotes quibus in which inflectis you decline tres cásus three cases: sic so est it is nóstræ ópis of or in our pówer, légis you read or meet with fer ópem bring assistance, átuquè and dignus wórrthy. ópe of aid or help; flécte decline préci to práyer, átuquè and précem práyer, et and blándus pétit he complaisánt courts, that is, complaisántly woos amícam his mistress préce with entreátý or entreáties:—át but frúgis of fruit cáret wants tantúmodo only récto (cásu) the straight case or the nóminative, et and álso ditiónis of rule: vox the word vis force est is íntegra entire, nísí unless fórte perháps datívus (cásus) the dátive case désit be wánting: Júngas you may join his (nomínibus) to these (nouns) viciis of a turn, átuquè and vícem a turn, et and více by a turn: quóquè álso plus more hábet hath plúris of more, et and plus more, quáрто

(*cāsu*) in the fourth, or accusative case : *alter nūmerus the other or plural number*) *dātur is given omnibus his (nominibus) to all these nouns.*

Notes you may note (or observe) *cūcta propria (nōmina) all proper names, quibus to which est there is natura a nature, that is, which have a nature, or an import, coercens restraining them nē fūerint lest they be, that is, from being plurima many or plurals ; et and multa alia (nōmina) many other nouns occurrent tibi will meet you legenti reading, that is, will fall in your way in reading, raro sēldom excellētia exceeding primum nūmerum the first, or singular number.*

(*Hæc*) *māscula (nōmina) these masculines sunt are contenta content with or confined to secūdo nūmero the second or plural number tantūm only : mānes (génitive, mánium), the spirits of the departed, or ghosts, majores (génitive, majórum), ancestors, cancelli (génitive, cancellórum), lattices, liberi (génitive, liberórum), children, et and antes (génitive, antium), the fore ranks of vines, lēndes, (génitive, lēndium), nits, et and lémures (génitive, lémurum), spectres, simul also fasti (génitive, fastórum), registers or annals, atque and minores (génitive, minórum), younger or posterity, natales (génitive, natalium), cum when assignant it assigns or signifies genus extraction, or kindred ; adde add penates (génitive, penátum), household gods, et and loca (génitive, locórum), places, that is, the names of places pluráli (nūmero) in or of the plural number, quales such as, atque both Gábii (génitive, Gabiórum), a city in Italy, atque and Lócri (génitive, Lócrórum), the Lócrians or inhabitants of Lócri, et and quæcūque (nōmina) whatever nouns similis ratiōis of like sort or kind legas you may read passsim here and there, that is, in authors.*

*Hæc (nōmina) these nouns sunt are foeminei generis of the feminine gender, atque and secūdi nūmeri of the plural number : exuviae (génitive, exuviárum), cast garments or any thing stript off from the body, phaleræ (génitive, phalerárum), horse-trappings, atque and grates (génitive, defectivæ), thanks, manubiæ (génitive, manubiárum), the spoils of war, et and idus (génitive, iduum), the ides of a month, antiæ (génitive, antiárum), a forelock, et and induciæ (génitive, induciárum), a truce ; simul also atque both insidiæ (génitive, insidiárum), an ambush, atque and minæ (génitive, minárum), threats,*

excubiæ (*génitive*, excubiárum), *watch by day or night*, nōnæ (*génitive*, nonárum), *the nones of a month*, nugæ (*génitive*, nugárum), *trifles*, atquæ and tricæ (*génitive*, tricárum), *toys*, calendæ (*génitive*, calendárum), *the calends of a month*, quisquiliæ (*génitive*, quiesquiliárum), *the sweepings or refuse of any thing*, thérmae (*génitive*, thermárum), *a hot-bath*, cúnæ (*génitive*, cunárum), *a cradle*, diræ (*génitive*, dirárum), *curse*, atquæ and exequiæ (*génitive*, exequiárum), *funeral rites*, fériæ (*génitive*, feriárum), *holidays*, et and infériæ (*génitive*, inferiárum), *sacrifices performed to the dead*; sic so atquæ both primitiæ (*génitive*, primitiárum), *the first fruits of the year*, atquæ and plágæ (*génitive*, plagárum), *signantes signifying rétia* (*génitive*, rétiū), *nets*, et and válvæ (*génitive*, valvárum), *folding-doors*, atquæ and divitiæ (*génitive*, divitiárum), *riches*, itē also nuptiæ (*génitive*, nuptiárum), *nuptials or a marriage*, et and lactes (*génitive*, lactiū), *the small guts*:—Thébæ (*génitive*, Thebárum), *Thebes*, et and Athénæ (*génitive*, Athenárum), *Athens*, addántur *may be added*: quod génuſ of which sort invénias you may find et also plúra nómina *more names* locórum of places.

Hæc neútra (nómina) these neúter nouns plurália of the plural númer iegúntur are read rárius séldom prímo (número) in the first, or singular númer; mœnia (*génitive*, mœniū), *the walls of a city*, cum with tésquis (*the ablatize of tésqua*, tesquórum), *rough and désert places*, præcordia (*génitive*, præcordiórum), *the parts about the heart*, also, the midriff or diaphragm, lústra (*génitive*, lustrórum), *the dens ferárum of wild beasts*, árma (*génitive*, armórum), *arms of war*, mapália (*génitive*, mapáliū), *Numidian cottages*; sic so bellária (*génitive*, bellariórum), *junkets*; múnia (*génitive*, muniórum), *an office of trust or charge*, cástra (*génitive*, castrórum), *a camp*: fúnus (*génitive*, fúneris), *a funeral* pétit requíres jústa (*génitive*, justórum), *due rites or solémnities*, et end vírgo (*génitive*, vírginis), *a virgin* pétit requíres sponsália (*génitive*, sponsaliórum), *espoúſals*: disertus (hómo) an éloquent man ámat loves róstra (*génitive*, rostrórum), *the pulpít*, atquæ and púeri (*génitive*, puerórum), *children* géstant cárry crepúndia (*génitive*, crepundiórum), *rattles*, atquæ and infántes (*génitive*, infántū), *babes or infants* colunt use cunábula (*génitive*, cunabulórum), *cradles*, that is, lie in cradles: aúgur (*génitive*, aúguris), *a soúthſayer*, consúlit consults éxta

(*génitive, extórum*) the *éntrails*, et and *absólvens* finishing his *súcrifice* *súperis* (*diis*) to the *supérnal* gods, that is, to the gods *abóre* *recántat* *chants* over *effáta* (*génitive, effatórum*), their *decréts* :—*fésta* (*génitive, festórum*), the *feasts* *déúm* (for *decórum*) of the gods, *coù* as *Bacchanália* (*génitive, Bacchanáliúm* *vèl* *Bacchanaliórum*), *feasts* *dédicated* to *Báccus*, *póterunt* will be *able*, that is, will be *proper* *jungi* to be *joined*. *Quod si* and if *léges* you shall read *plúra* (*nómina*) more nouns or names of the same sort, or description, *licet* (*ut*) *repónas* it is *gránted* (*that*) you *place* them, that is, you may *place* them *quóquè* *álso* *hâc* *clásse* in this *rank* or *class*.

*Hæc* (*nómina*) these nouns *sunt* are *símul* at one and the same time et both *quárti* of the fourth *átquè* and *secúndi* *fléxus* of the second *declénsion* : *énim* for *laúrus* a *báy-tree* *fúcit* makes *génitivo* (*cásu*) in the *génitive* case, *laúri* of a *báy-tree* et and *laúrús* of a *báy-tree* ; *sic* so do *quércus* an oak, *pínus*, a *píne-tree*, *fícus* the word *fícus* *pro* for *fructu* the fruit, that is, a *fig*, *ac* and (*pro*) *árbores* for the tree as well, that is, a *fig-tree* :—*sic* *álso* *cólus* (*génitive, cólí* *vèl* *cólús*), a *distaff*, *átquè* and *pénus* (*génitive, péni* *vèl* *pénús*), all kinds of *victuals* or *provisions*, *córnus* (*génitive, córni* *vèl* *córnius*), *quandò* when *habétur* *árbor* it is had or *reckoned* a tree, that is, when it signifies the tree, *námely*, the *córnél* or *wild chérerry-tree* ; *sic* so *lácus* (*génitive, láci* *vèl* *lácús*), a *lake*, *átquè* and *dómus* (*génitive, dómi* *vèl* *dómús*), a *house* ; *licèt* *althóugh* *hæc* (*nómina*) these nouns *nèc* *recúr-rant* neither *recúr*, that is, are not found *ubíquè* in *évery* *in-stance*, or at all times.

*Léges* you will read *quóquè* *álso* *plúra* (*nómina*) more nouns *his* than these, *quæ* which *relinquas* you may *leare* *júre* of *right* *priscis* to the *ancients*, that is, which you may *vell* *enóugh* *leave* to the *ancients*.

AS IN PRÆSENTI,  
OR,  
THE RULES FOR VERBS  
CONSTRUED.

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As in præsentī (tēmpore) the termination *-ās* in the second person singular of the présent tense of a verb format forms perfectum (tēmpus) in *-āvi* the præter-perfect tense in *-āvi*: ut *as*, *no nās* I swim, *nāvi*; *vócito* *vócitās* I call often, *vocitāvi*. *Dēme* take away or except *lāvo* I wash, *lāvi*; *júvo* I help, *júvi*; *átquē* and *néxo* I knit, *néxū*; *át* and *séco* I cut, quod (fácit) which makes *sécūi*; *néc* kill, quod (fácit) which makes *nécūi*; *vérbum* the verb *glácco* I glitter, quod (fácit) which makes *mícūi*; *plíco* I rub, quod (fácit) which makes *plícūi*; *fríco* I rub, quod (fácit) which makes *frícūi*; *síc* so *dómo* I tame, quod (fácit) which makes *dómūi*; *tóno* I thunder, quod (fácit) which makes *tónūi*; *vérbum* the verb *sóno* I sound, quod (fácit) which makes *sónūi* in the præterite tense; *crépo* I crack, quod (dat) which gives *crépūi*; *véto* I forbid, quod (dat) which gives *vétūi*; *átquē* and *cúbo* I lie along, *cúbūi*: hæc (vérba) these verbs rárò formántur are rarely or séldom formed in *-āvi*. *Do dās* I give vult will formāre form ritè by cústom, *dēdi*; *stō stās* I stand, *stēti*.

Es in præsentī the termination *-ēs* in the second person singular of the présent tense of a verb format forms perfectum the præterperfect tense dans *-ūi* (by) giving *-ui*; ut *as* *nígreo* *nígres* I grow black, *nígrūi*; *éxcipe* except *júbeo* I bid, *jússi*; *sórbeo* I sup up *hābet* has *sórbūi*, *quóquē* also *sórpsi*; *múleco* I stroke gently, *múlsi*; *lúcco* I shine vult will have *lúxi*; *sédeo* I sit, *sédi*; *átquē* and *védeo* I see vult will have *vídi*; *sèd* but *prándeo* I dine (fácit) *prándi* makes *prándi*; *strídeo* I screech, *strídi*; *suádeo* I advise, *suási*; *rídeo* I laugh, *rísi*; *et* and *árdeo* I am on fire *hābet* hath *ársi*.

*Príma* sýllaba the first or leáding sýllable hís quátuor.

(*vérbis*) in these four verbs *infra* below or following *geminatur* is doubled: *námquē* for *pēdeco* I hang down *vult* will have *pēpēdi*; *átquē* and *mórdeco* I bite, *mōmórdi*; *spōndeco* I bet<sup>o</sup>the *vult* will *habére* have *spōpōndi*; *átquē* and *tōndeco* I clip or shear, *tōtōndi*.

Si *if* l *vèl* r the *létter* l or r *stet* stand *ánte* before -*gēū*, -*gēū* the *termination* -*geo* *vértitur* is *chánged* in -*si* into -*si*: *ut* as *úrgeo* I urge, *úrsi*: *múlgeo* I milk *dat* *gives* or *makes* *múlsi*, *quóquē* *álso* *múlxi*; *frígeo* I am cold, *fríxi*; *lúgeo* I mourn, *lúxi*; *et* and *aúgeo* I increase or augment *hábet* has *aúxi*.

*Fléo* *flēs* I weep *dat* *makes* *flévi*; *léo* *lēs* I anoint, *lévi*; *átquē* and (*vérbum*) *índē* *nátum* a verb *thence* *oríginating*, *that* *is*, *its* *cómpound* *délco* I wipe out, *delévi*; *pléo* *plēs*, I fill, *plévi*; *néo* I spin, *névi*.

*Máusi* *formátur* the *preterpérfect* tense *máusi* is *formed* à *from* *máncō* I tarry; *tórqueco* I twist *vult* will have *tórsi*; *háreco* I stick, *hási*.

*Vco* the *termination* -*reo* *fit* is made -*vi*: *ut* as, *férveco* I am hot, *férvi*; *níveco* I wink or beckon, *et* and (*vérbum*) *sátum* a verb *sprung* *índē* *from* *thence*, *that* *is*, *its* *cómpound* *con-níveco* I wink *póscit* *requíres* -*nívi* *et* and -*níxi*; *cíco* I stir up, *cívi*; *átquē* and *víco* I bind, *viévi*.

**TER**<sup>*TIA*</sup> (*conjugátio*) the *third* *conjugátion* *formábit* will form *præterítum* (*témpus*) the *preterpérfect* tense *ut* as *maniféstum* is *manífest* or *shown* *híc* *here*.

*Bo* the *termination* -*bo* *fit* is made -*bi*: *ut* as *lámbo* I lick, *lámbi*: *éxcipe* *excépt* *scríbo* I write, *scripsi*; *et* and *núbo* I marry, *núpsi*: *antíquum* (*vérbum*) the *áncient* or *old* verb *cúmbo* I lie down *dat* *gives* or *makes* *cúbui*.

*Co* the *énding* or *termination* -*co* *fit* is made -*ci*: *ut* as *vinco* I conquer or overcome, *víci*: *párco* I spare *vult* will have *pepérci* *et* and *párci*: *díco* I say, *díxi*; *quóquē* *álso* *dúco* I lead, *dúxi*.

*Do* the *termination* -*do* *fit* is made -*di*: *ut* as *mándo* I eat, *mándi*: *sēd* *but* *scíndo* I cut or slash *dat* *gives* *scídi*; *fíndo* I cleave, *fídi*; *fúndo* I pour out, *fúdi*; *átquē* and *túndo* I pound, *tútūdi*; *péndō* I weigh, *pēpēdi*; *téndō* I bend, *tētēdi*; *átquē* and *júnge* join *cádo* I fall, *quod* *which* *formát* forms *cécidi*; *cíedo* the verb *cádo* *pro* for *vérbēro* I beat, *cécidi*; *cédo* the verb *cédo* *pro* for *discédere* to depart, *sivē* or *dáre* *locum* to give place, *céssi*: *vádo* I go, *rádo* I shave,



lúdo *I hurt*, lúio *I play*, dívído *I divide*, trudo *I thrust*, cláudo *I shut*, plaúdo *I clap hands*, ródo *I gnaw*, ex -do *from -do*, sémper *always* fáciunt -sī *make -si*.

Go the termination -go fit is made -xi; ut as júngo *I join*, júnxi: sèd but r the lètter r ánte befóre -go vult *will have -si*; ut as spárgo *I sprinkle*, spársi: légo *I read* fácit *makes légi*; et and ágo *I act*, égi: tángo *I touch* dat *gives or makes tétigi*; púngo *I prick*, púnxi; átquè and púpugi: frángo *I break* dat *gives frégi*; págo, the verb págo for pa-císcor *I covenant* vult *will have pépigi*; etiám álso pángo *I fasten*, pégi, sèd but úsus uso or cústom máluit *had ráther (form) pánxi*.

Ho the termination -ho fit is made -xi: ceù as, tráho *I draw*, tráxi, dócet *shows*; et and vého *I carry*, véxi.

Lo the termination -lo fit is made -ui: ceù as cólo *I till*, cólui:—éxcipe *except* psállo *I play on an instrument* cum p *with the lètter p*, et and sállo *I season with salt*, sine p *without the lètter p*, nam for utrúmque (vérbum) *either of the two fórmat tibi forms to you -li, that is, both of those verbs make -li in the preterperfect tense*: véllo *I pluck* dat *gives vélli*, quóquè álso vúlsi: fáлло, *I deceive*, fefélli; céлло the verb céлло pro for frángo *I break*, céculi; átquè and péлло *I drive away*, pépuli.

Mo the termination -mo fit is made -ui; ceù as, vómo *I vomit*, vómui: sèd but émo *I buy* fácit *makes émi*: cómo *I deck the hair* pétit *requires cómpsi*; prómo *I draw out*. prómpsi: ádjice add démo *I take away*, quod *which* fórmat *forms démpsi in the préterite*; súmo *I take*, súmpsi; prémo *I press*, préssi.

No the termination -no fit is made -vi: ceù as, síno *I suffer or permít*, sívi:—éxcipe *except* témno *I contemn*, témpsi: stérno *I strew*, dat *gives strávi*; spérno *I despise*, sprévi; líno *I smear over*, lévi, intérdum *sometimes* líni et and lívi; quóquè álso cérno *I discern*, crévi; gíno *I begét*, póno *I put*, cáno *I sing*, dant *make* génui, pósui, cécini.

Po the termination -po fit is made -psi: ut as scálpō *I scratch*, scálpō:—éxcipe *except* rúmpo *I break*, rúpi; et and strépo *I screeak*, quod *which* fórmat *forms* strépui; crépo *I crack*, quod *which* dat *gives* crépui.

Quo the termination -quo fit is made -qui: ut as línquo *I leave*, líqui:—démito *take away or excépt* cóquo *I cook or dress meat*, cóxi.

Ro the termination -ro fit is made -vi: ceu as séro, pro for plánto I plant et and sémino I sow, sévi; quod (vérbum) which (verb) signans signifying órdino I set in órder dábit will give (or make) sémper álways mélius ráther sérui; véro I brush vult will have vérrí, et and vérsi; úro I burn, ússi; géro I bear, géssi; quéro I seek, quésívi; téro I beat or bruise, trivi; cúro I run, cucúrri.

So the termination -so formábit will form -sívi, véluti as arcéssó I send for, incéssó I attack, átquè and lacéssó I próvóke próbant prove: sèd but tóllo take awáy (or excépt) capéssó I take in hand, quod which fácit makes capéssi, átquè and capessívi; átquè (tolle) and (excépt) facéssó I despách, facéssi; et álso viso I go to see, vísi: sèd but pínso I pound or grind habébit will have pínsui.

Sco the termination -sco fit is made vi: ut as páscó I fécđ cattle, pávi: póscó I demánd or require vult will have popósci; díscó I learn vult wishes fórmare to form, that is, fórms dídici: quínisco I nod the head, quéxi.

To the énding or termination -to fit is made -ti: ut as vértó I turn, vérti: sèd but actívum (vérbum) sistó let the áctive verb sistó, pro for fáció stáre I make to stand, notétur be marked, nám for dat it gives júre by right stíti: mítto I send dat gives rísi; péto I ask vult will formáre form petívi; stérto I snore, hábet has stértui; méto I mow, méssui.

Exi the termination -exi in the préterite fit is made -ab from -écto: ut as flécto I bend, fléxi:—nécto I knit dat gives nélixui, átquè and hábet has (álso) néxi; étíam likewise pécto I comb dat gives or makes péxui: hábet it hath quóquè álso péxi.

Vo the énding or termination -vo fit is made -vi: ut as vólvo I roll, vólvi: éxcípe excépt vívo I live, víxi.

Xo the énding or termination -xo fit is made -ui: ut as téxo I weave, quod which habébit will have téxui, I wove, or have woren mónstrat shows.

Cio the termination -cio fit is made -ci: ut as fáció I do or make, féci; quóquè álso jáció I cast or throw, jéci; antíquum (vérbum) the old verb láció I allure, léxi; quóquè álso spécio I behóld, spéxi.

Dio the termination -dio fit is made -di: ut as fódio, I dig, fódí I dug, or have dug.

Gio the termination -gio (fit is made) -gi: ceu as fúgio, I flee (fúgi I fled, or have fled).

*Pio the termination -pio fit is made -pi : ut as cápio I take, cépi : éxcipe excépt cúpio I covet or desire, (cu)pívi ; et and rápio I snatch, rápui ; sápio I savour or taste, sápuí, átquè and sapívi.*

*Rio the termination -rio fit is made -ri : ut as pário I bring forth young, péperi.*

*Tio the termination -tio makes -ssi, géminans s doubling the letter s : ut as quátio I shake, quássi, quod which vix reperitur is scárcely found in úsu in use.*

*Déniquè finally -uo the ending or termination -uo fit is made -ui : ut as státuo I erect, státui : plúo I rain fórmat forms plúvi, sívè or plúi : sèd but strúo I build or pile up (fáct) makes strúxi ; flúo I flow, flúxi.*

*QUARTA (conjugátio) the fourth conjugátion dat -is gives or makes -is, in the présent tense of the indicative mood áctive, -ivi in the preterpérfect :—ut as scío scis I know, scívi, mónstrat tibi shews to you : excípias you may excépt vénio I come dans gíving véni ; et and véneo I am sold, vénī ; raúcio, I am hoarse, raúsi : fárcio I stuff, fársi ; sárcio I patch, sársi ; sépio I hedge, sépsi ; séntio I percéive, sénsi ; fúlcio I prop, fúlsi : ítèm álso haúrio I draw, dat gíves haúsi ; sáncio, I estáblish, sánxi ; víncio I bind, vínxi ; sálío, the verb sálío, pro for sálto I leap, sálui ; et and amício I clothe, amíciui.*

*SIMPLEX (vérbum) ány simple verb et and (súum) compositívum (vérbum) its còmpound dat gíves or makes ídem præterítum (témpus) the same preterpérfect tense : ut as dócui I taught, edócui, I taught pérfectly, mónstrat shews. Sed but sýllaba the sýllable quam which simplex (vérbum) the simple verb sémper álways géminat dóubles non geminátur is not dóubled compósito (vérbó) in the compóund verb : præterquàm excépt (in) his tribus (vérbis) in these thrce, præcúrró I run before, excúrró I run out, repúngo I prick again ; átquè and (in vérbis) ritè creátis in verbs rightly fórmed or compóunded à of do I gíve, díscó I learn, stó I stand, póscó I require or demand.*

*(Vérbum) compósitum a verb compóunded à of plico I fold, cum with sub, vél or nómine a noun, ut as ista (vérba) these, súpplico I bescéch, múltiplico I múltiply, gaúdet delíghts formáre to form, that is, forme -plicávi : ápplico I apply, cómplico I fold up, réplícó I fold back, or lay ópen, et and éxplico I unfóld, fórmant make quóquè álso -ui, in addition to -uvi.*

Quámvis *although* simplex (vérbum) *the simple verb* oleo *I smell* vult *will have* olui, tàmèn *yet* quódvis compositum (vérbum) *any (that is, évery) compound verb* indè *from thence* or *thereof* formábit *will form* melíus *rather* olévi; àt *but* red-olet *it casts a scent* séquitur *follows* formam *the form* simplicis (verbi) *of the simple verb, atque and subolet it smells a little.*

Omnia (vérba) composita *all the verbs compounded à of* púngo *I prick* formábunt *will form* -púnxi; únun (hórum) *one of these, repúngo I prick again, vult will have (re)púpugi atque and interdum sometimes repúnxi.*

(Vérbum) nátum *any verb compounded à of* do *I give, quando when est it is* tertia inflexio *the third inflexion or conjugation, ut as addo I add, crédo I believe, édo I set forth, dedo I yield up, réddo I restore, pérdo I lose, ábdo I put away, vél or óbdo I set against, cóndo I build, índo I put in, trádo I deliver, pródo I betray. véndo I sell, (dat) gires or makes -didi; àt but únun (vérbum ex his verbis) one of these, abscondo I hide, makes abscondi. (Vérbum) nátum any verò sprung or derived à from* sto stās, *I stand, habébit will have -stīti.*

Hæc simpliciâ vérba *these simple or primitive verbs, si if componantur they be compounded, mutant change* primam vocalem *the first vowel (et both) præséntis (temporis) of the présent tense, atque and præteriti (temporis) of the præterpèrfect tense, in -e into -e: dāmno I condemn, lacto I suckle, sácro I dedicate, fálo I deceive, árceo I drive away, trácto I hándle, fatiscor I am weary, vétus (vérbum) the old word cándo I burn, cápto I lie in wait, jácto I throw, pátiar I súffer, atque and grádior I step. pártio I divide, cárpo I crop or I cull, pátro I áchieve or I finish, scándo I climb, spárgo I sprínkle; atque and pário I producé young, cujus dúo náta (vérba) whose two compounds comperit he knows for cér-tain et and réperit he finds dant give or make the præterpèrfect tense per -i in -i: sèd but cætera (vérba indè náta) the rest per -ui in ui; vélut as hæc (vérba) these, aperire to open, oprire to còver.*

Hæc dúo composita (vérba) *let these two compounds à of* pásko pávi *I feed cattle, compésco I pasture in company or together with, dispésco I drive from pasture, noténtur be nóted* habére *to have, that is, be observéd as háving tantum only* -péscui; cætera *the rest, ut as, epásko I eat up, servábunt*

*will keep or observe úsum the cústom or úsage simplicis (véربي) of the simple verb.*

*Hæc (vériba) these verbs, hábeo, I have, láteo I lie hid, sálío I leap, státuo I erect, cádo I fall, lédo I hurt, et and tángo I touch, átquè and cáno I sing; sic so quéro I seek, cédo cecídi I beat, sic also égeo I want, téneo I hold fast, táceo I am silent, sápio I savour, átquè and rápio I snatch, si if componántur they be compounded, mútant change primam vocálem the first vowel in i into -i: ut, as, rápio I snatch, rápui; erípío I take away by force, erípui: (verbum) nátum a verb sprung or derived à from cáno I sing, that is, any compound of cáno, dat gives or makes præterítum the preterpérfect tense per -ui in ui, ceù as cóncino I sing in cóncert, concínui.*

*Sic also displiceo I displeáse à of pláceo I please: sèd but húc dúo these two compound verbs, compláceo I please vástly, cum with perpláceo I please véry much, bénè sérvant well keep, that is, álways obsérve or fóllow úsum the úsage simplicis (véربي) of the simple verb.*

*(Vérba) compósita verbs compounded; that is, the compounds à of vérbis the verbs cáleo I tread, sálto I leap or dance, mútant change -a per -u the létter a into -u; concúlco I tread upón, incúlco I tread in, resúlto I rebound, démonstrant show id that tíbi to you.*

*(Vérba) compósita verbs compounded, that is, the compounds a of cláuđo I shut, quátio I shake, lávo I wash, rejíciunt -a cast áway the létter -a; ocláuđo I shut ágainst, excláuđo I shut out, à from cláuđo I shut, dócet téaches or shows id this: átquè and percútio I strike, excútio I strike out, à from quátio I shake: à from lávo, I wash, (verba) náta the verbs derived, that is, the compounds próluo I drench, díluo I wash out (dócent id, teach or show it.)*

*Si if compónas you compound (hæc vérba ) these verbs, ágo I act, émo I buy, sédeo I sit, régo, I rule, frángo, I break, et and cápío I take, jácio I cast, lácio I allúre, spécío I béhold, prémo I press, pángo I fústen, mútant they change síbi for themsélves primam vocálem the first vowel præsentis (tém-poris) of the présent tense in -i into -i, núnquàm néver præ-teríti (témporis) of the preterpérfect tense: ceù as of frángo I break, refríngo I break ópen, refrégi; incípío I begin, incépi, à of cápío I take: sèd but paúca (vérba) let a few noténtur be márked, námquè for pérágo I finish. séquitur*

*ſollows ſuum ſimplex (vĕrbum) its own ſimple verb, atquē and ſatago I am buſy: atquē and dēgo I lead on or paſs, or, I live, ab from āgo I act, dat gires dēgi: cōgo I bring togethēr, cōēgi; ſic ſo à from rēgo I rule, pēgo I go fōrward (facit) makes perrēxi: quōquē alſo ſūrgo I riſe vult will have ſurrēxi, mēdiā ſyllabā the middle ſyllable præſentis (tēmporis) of the præſent tense adēptā bēing taken away.*

*Iſta quātuor compōſita (vĕrba) theſe four cōmpounds a of pāngo I fix or fūſten rētinent -a keep the -a; depāngo I fix in the ground, oppāngo I fūſten againſt, circumpāngo I fūſten about, atquē and repāngo I fūſten again.*

*Fācio I make or do vāriat chānges nīl nōthing, niſi unlēſs præpoſito præcūnte a prepoſition gōing befōre it, that is, when it is compōunded with a prepoſition: olfācio I ſmell out docet tēachēs or dēmōnſtrates id that, cum with cālfācio I make hot, atquē and inficō I infect.*

*(Vĕrba) nāta verbs ſprung or dēſcēded à from lēgo I read, that is, the cōmpounds of lēgo, re, per, præ, ſub, trans, ad præcūnte the prepoſitions, re, per, præ, ſub, trans, ad, gōing befōre, ſervant keep vocālem the vowel præſentis (tēmporis) of the præſent tense: cōtera (compōſita vĕrba à lēgo) the reſt of the cōmpounds of lēgo mūtāt change it, nāmely, the vowel -e, in -i into i; de quibus (compōſitis vĕrbis) of which hæc (vĕrba quæ ſequūntur) theſe tāntum only, intēlligo I underſtānd, diligo I love, nēgligo I nēglēct, faciunt make prætēritum (tēmpus) their prætērpĕrfect tense lēxi; ōmnia rēliqua (compōſita vĕrba à lēgō) all the reſt, lēgi.*

*Nunc now diſcas you may learn formāre to form ſupīnum the ſūpine ex prætērito (tēmpore) from the prætērpĕrfect tense.*

*Bi the termination -bi ſūmit takes ſibi to itſelf -tum: nāmquē, for ſic ſo bī'bi I drank fit is made bībitum.*

*Ci the termination -ci fit is made -ctum; ut as vici I cōnquered or overcāme, victum, teſtātur tēſtiſes or ſhows, et and ici I ſmote dans māking ictum; feci I made or did, factum; quēquē alſo jeci I threw or caſt, jactum.*

*Di the termination -di fit is made -ſum; ut as vidi I ſaw, viſum: quēdam (ſupīna) ſome gēminant ſ dōuble the lētter s; ut as pāndi I opened, pāſſum, ſēdi I ſat, ſēſſum; ālde add ſēdi I cut, quod which dat gives ſēiſſum; atquē and fidi I cleſt, fiſſum; quōquē alſo fōdi I dug, fōſſum.*

*Hic here etiām alſo advērtas you may mark, quōd that*

prima syllaba *the first syllable*, quam *which* præteritum (tēmpus) *the preterperfect tense* vult *wishes* gemināri *to be doubled*, that is, *will have doubled*, non geminātur *is not doubled* supinis in the supines: atquē id *and this* tōtōndi *I clipped or shore*, dans *making* tōnsum, docet *teaches or shows*; atquē *and* cecīdi *I beat*, quod *which* dat *gives* cāsū; et *and* cēcīdi *I fell*, quod *which* (dat *gives*) cāsū; atquē *and* tētēndi *I bent*, quod *which* (hābet) *has* tēnsum et *also* tētū; tūtudi *I pounded*, tūnsum; atquē *and* dēdi *I gave*, quod *which* jūre *by right* pōscit *requires* dātū: atquē *and* mōmōrdi *I bit* vult *will* *have* mōrsum.

Gi *the termination* -gi fit *is made* -ctum; ut *as* lēgi *I have read*, lēctum; pēgi *I fastened* atquē *and* pēpigi *I covenanted* dant *give or make* pāctum; frēgi *I broke*, frāctum; quōquē *also* tētīgi *I touched*, tāctum; ēgi *I acted*, āctum; pūpigi *I pricked*, pūctum; fūgi *I fled* dat *gives or makes* fūgitum.

Li *the termination* -li fit *is made* -sum; ut *as* sālī *the præterite of* sāllo, stans *standing* pro *for* cōndio sālē *I season with salt*, sālsum; pēpuli *I drove away* dat *gives or makes* pūlsum; cēcūli *I broke*, cūlsum; atquē *and* fefēlli *I deceived*, fālsum; vēlli *I plucked* dat *gives* vūlsum; quōquē *also* tūli *I bore* *habet* *has* lātum.

Mi, ni, pi, qui, *the terminations* -mi, -ni, -pi, and -qui, formant *form* -tum, vclūt *as* (id est) manifestum *is manifest* hīc *here*: ēmi *I bought*, ēmptum; vēni *I came*, vēntum; cēcīni *I sang* à *from* cāno *I sing*, cāntum; cēpi *I took* à *from* cāpio *I take*, cāptum; quōquē *also* cēpi *I began*, cēptum; rūpi *I brake or broke* à *from* rūmpo *I break*, rūptum; quōquē *also* līpi *I left*, līctum.

Ri *the termination* -ri fit *is made* -sum: ut *as* vēri *I brushed*, vērsū:—ēxcipe *except* pēpori *I brought forth* *young*, pārtum.

Si *the ending* -si fit *is made* -sum: ut *as* vīsi *I went to see*, vīsum: tāmēn *but* mīsi *I sent* formābit *will form* mīssum, s gemināto *the letter s being doubled*:—ēxcipe *except* fūlsi *I propped*, fūltum; hāusi *I drew*, hāustum; sārsi *I patched*, sārsum; quōquē *also* fārsi *I stuffed*, fārtum; ūssi *I burnt*, ūstum; gēssi *I carried or bore*, gēstum: tōrsi *I wreathed* *requirit* *requires or hath* duo (supīna) *two supines* tōrtum, et *and* tōrsum; indūlsi *I indulged*, indūltum atquē *and* indūlsum.

*Psi the termination -psi fit is made -tum : ut as scripsi I wrote, scriptum ; quodque also sculpsi I engraved, sculptum.*

*Ti the termination -ti fit is made -tum : namque for steti the preterite steti à from sto I stand. atque and stiti the preterite stiti à from sisto I make to stand, ambo both rite by right dant give statum : tamen but excipe except verti I turned, versum.*

*Vi the termination -vi fit is made -tum : ut as flavi I blew, flatum : excipe except pavi I fed cattle, pastum : lavi I washed, dat gives lotum, interdum sometimes lautum, atque and lavatum ; potavi I drank facit makes potum, interdum sometimes et also potatum : sed but favi I favoured (facit) makes fautum ; cavi I bewared or I took care, cautum. A from sero servi I sow rite formes you may rightly form satum : lavi I besmeared atque and lini I besmeared dant give litum ; solvi I loosed, solutum ; volvi I rolled à from rolvo I roll, volutum : singultivi I sobbed vult will have singultum : venco, venis, venivi I am sold, venum ; sepelivi I buried, rite by right, sepultum.*

(Verbum) quod a verb that dat gives or makes -ui dat gives or makes -itum : ut as domui I tamed, domitum : excipe except quodvis verbum what verb you like, that is, every verb in -uo ending in -uo, quia because semper forms it (namely, any verb of that termination) will always form -ui in -utum -ui into utum ; ut as exui I put off, exutum : demo take away or except rui, à from ruo I rush, dans making rutum : secui I cut vult will have sectum ; necui I slew, necutum ; atque and fricui I rubbed, frictum ; item also miscui I mingled, mistum : atque and amicui I clothed dat gives amictum : torrui I roasted habet has tostum ; docui I taught, doctum ; acque and tenui I held, tentum ; consului I consulted, consultum ; alui I nourished or fed, altum, atque and alitum : sic so salui I leaped, saltum ; colui I tilled, quodque also occului I hid, cultum ; pinsui I pounded or ground habet has pistum ; rapui I snatched, raptum ; atque and serui I have set in order, à from sero I set in order, vult will have sertum :—sic so quodque also texui I wore habet has textum.

*Sed but hæc (verba) these verbs mutant change -ui in -sum -ui into -sum : nam for censco I judge habet hath censum ; cellui I broke, celsum ; meto messui I reap habet has quodque*



*also méssum* : itè*m likewise* *néxui, I knitted* *habet* *has* *néxum*, sic *so* *quóquè also péxui I cómbed*, *péxum*.

*Xi the termination -xi fit is made -ctum* : ut *as* *vínxi I bound*, *vínctum* : *quínque (vérbá) five verbs* *abjiciunt* *n* *cast away the letter n* ; ut *as* *finxi I formed or fashioned* *fictum* ; *mínxi I made wáter*, *míctum* ; *áiljice add* *pínxi I painted* *dans* *giving* *píctum* ; *strínxi I stripped or rendered bare*, *stríctum* ; *quóquè also rínxi I grinned*, *ríctum*. *Fléxi I bent*, *pléxi, I twisted*, *fixi I fastened*, *dant* *give or make -xum* ; et *and* *flúo I flow*, *flúxum*.

*Quódquè compositum supinum every compound supine* *formatur is formed* *ut as (súum) simplex (supinum) its own simple supine*, *quámvis though eadem syllaba the same syllable* *non stet may not stand, that is, does not continue* *sémpèr always* *utrique (supino) to either supine of the two, that is, to them both*. (*Vérba*) *composita verbs compounded à of túsium to pound, that is, the compounds of túsium, n démpitâ the letter n being taken away, (faciunt) make -túsium* : (*vérbum compositum*) *any compound à of rúitum to rush, médiâ i the middle letter i démpitâ being taken away, fit is made -rúitum* ; et *and* *quóquè also à of sáltum to leap, súltum*. (*Vérba*) *composita the compounds à of or from séro I sow quándò whenever* *for mat it forms sátum dant* *give or make -sítum*.

*Itæc (supina) these supines captem to take, factum to do, jactum to cast or throw, raptum to snatch, mutant -a per -e change -a into -e* ; et *and cantum to sing, partum to bring forth young, sparsum to sprinkle, carptum to crop or cull, quóquè also sartum to stuff*.

*Vérbum the verb édo I eat, compositum compounded, that is, when it is compounded, non facit makes not -éstum, sed but -ésum* : *únium (vérbum compositum ab édo) one of its compounds duntaxat only comedo I eat up, formabit will form utrumque either one or the other, that is, both -ésum and -éstum*.

*A from nóscó I know (have) dúo (composita vérba) these two compounds tantum only cognitum to know et and agnitum to know again or to recognise habentur are had or are found* ; *cretera (composita vérba à nóscó) the rest dant* *give or make* *nótum* : —*nóscitum the supine nóscitum jam now est is in nullo úsu in no use, that is, such supine is not now in use*.

*VER'BA in -or verbs ending in -or admittunt admit or take*

præteritum (tēmpus) *their preterperfect tense* ex posteriore supīno *from the latter (or second) supīne*, -u vērso *the final -u being turned per -us into -us*, et *and* sum vèl fūi *the auxiliary, sum or fūi, consociāto being linked or joined with it, that is, being added to the new termination*; ut *as* à *from* or of lēctu *to be read* (formātur) *is formed* lēctus sum vèl fūi *I have been read*. At *but* hōrum (verbōrum) *of these verbs* nūc *sometimes* est *there is* depōnens (vērbum) *a verb depōnent*, nūc *at other times* est *there is* cōmmūne (vērbum) *a cōmmon verb* notāndum *to be noted or observed*: nām *for* lābor *I glide or slide* dat *gives* lāpsus; pātor *I suffer*, pāssus, et *and* (vērba) nāta ejus *verbs sprung from it, that is, its cōmpounds*, ut *as*, compātor *I suffer together with*, fōmans compāssus *fōrming compāssus*, atquē *and* perpētor *I cadūre* (fōmans *fōrming*) perpēssus: fātor *I own or confess* dat *gives* fāssus, et *and* (vērba) nāta *indè any verbs originating from thence, that is, all its cōmpounds*; ut *as* confītor *I confess or acknowledge*, fōmans *fōrming* confēssus; atquē *and* diffītor *I deny or disavow* (fōmans *fōrming*) diffēssus:—grādiōr *I step* dat *gives or makes* grēssus, et *and* (vērba) nāta *indè any verbs originating from thence, that is, its cōmpounds*; ut *as* digrēdiōr *I step aside*, digrēssus: jūnge *join* fatīscor *I am weāry*, fēssus sum; mētiōr *I mete or measure*, mēssus sum; et *and* ūtor *I use*, ūsus.

Ordior *the verb ordior pro for tēxo I weave* dat *gives or makes* orditus, *pro for incēpto I begin*, ōrsus; nitor *I strive* (fācit *makes*) nissus, vèl *or* nixus sum; et *and* ulcīscor *I avenge or I revenge*, ūltus: sīmul *also* irāscor *I am angry*, irātus; atquē *and* rēor *I think or I suppose*, rātus sum; oblivīscor *I forget*, vult *will have* oblītus sum; frūor *I enjoy*, optat *wishes or chooses* frūctus, vèl *or* frūitus: jūnge *join or add* miserēri *to have pity*, misērtus.

Tūor *I see*, et *and* tūcor *I defend*, non vult *wishes not, that is, will-not have* tūtus, sēd *but* tūtus sum: adde *add* locūtus, à *from* or of lōquor *I speak*; et *and* adde *add* secūtus, à *of* or *from* sēquor *I follow*.

Expēior *I try*, fācit *makes* expērtus; pacīscor *I cōvenant or bargain*, gāudet *delights* formāre *to form, that is, will form* pāctus sum; nancīscor *I get*, nāctus; apīscor *I obtain*, quod *which est is vētus vērbum an old verb*, āptus sum; ūndē *from whence* adipīscor *I get*, adēptus.

Júnge join or add *quérór I complain*, *quéstus*; júnge join or add *proficiscor I go*, *proféctus*; *experiscor I awake*, *experéctus sum*; et *and quóquē álso hæc (vérba) these verbs*, *commíniscor I devise*, *comméntus*; *náscor I am born*, *nátus*; atquē *and mórior I die*, *mórtuus*; atquē *and órior I rise*, *quod which fácit makes præterítum (témpus) its preterpérfect tense, órtus*.

Hæc (vérba) *these verbs* hábent *have* præterítum (témpus) *a preterpérfect tense* *actívæ (vócis) of the áctive*, et *and* *passívæ vócis of the pássive voice*: *céno I sup*, *fórmát tibi forns to you* *cénávi I sípped*, et *and* *cénátus sum I sípped*; *júro I swear*, *jurávi*, et *and* *jurátus*; atquē *and* *póto I drink*, *potávi I drank*, et *and* *pótus*; *títubo I stúmbles*, *titubávi I stúmbled*, *vèl or* *titubátus*.

*Prándeo I dine* *dat gives* *prándi*, et *and* *pránsus sum*, *plácco I please*, *plácui*, et *and* *plácitus*: *suésco I accústom*, *vult will have* *suévi*, atquē *and* *suétus*.

*Núbo I márry (hábet has) núpsi*, atquē *and álso núpta sum*; *mércor I désérre*, *méritus sum*, *vèl or* *mérui*: *ádde add libet it pleáses*, *libuit*, *libitum*; et *and* *ádde add licet it is allówed*, *or it is láwful*, *quod which (fácit) makes licuit*, *licitum*; *tédet it weáries*, *quod which dat gives or makes téduit*, et *and* *portésus*: *ádde add púdet it ashámes or it ashámeth*, *fáciens máking púduit*, atquē *and* *púditum*; atquē *and* *píget it irks or grieves*, *quod which fórmát tibi forms for you* *píguet it irked*, atquē *and* *pígítum*, *it irked*.

*Neútro-passívum (vérbum) a neúter-pássive verb* *fórmát tibi forns for you* *præterítum (témpus) its preterpérfect tense* *sic thus, or in the mánnér fóllowing*; *gaúdeo I am glád*, *gavísus sum*; *fído I trust*, *físus*; et *and* *aúdeo I dare*, *aúsus sum*; *fíto I becóme or am made*, *fáctus*; *sóleo I am wont*, *sólitus sum*.

(Hæc vérba) *fúgiunt these verbs flee or avoid* *præterítum (témpus) a preterpérfect tense, that is, want the præteríte*: *vérgo I verge or bend*, *ámbigó I doubt*, *glísco I spread*, *fatísco I chink*, *pólleo I am válid or pówerful*, *nídeo I shine*: *ad hæc (vérba) to these (áddas you may add) inceptíva (vérba) inceptíve verbs*; *ut as pueráscó I verge továrs childhóod*:— et *and* *passíva (vérba) pássive verbs*, *quibus in which actíva (vérba) the áctives caruère wánted, that is, of which the áctive voices want* *supínis the súpines*; *ut as métuor I am dréáded*,

*timor, I am scared*: (ádde *add*) ómnia meditativa (vérba) *all meditative or desiderative verbs*, præter *except* partúrio *I am in labour or childbirth*, esúrio *I am hungry*; quæ dúo (vérba) *which two verbs servant keep præteritum (témpus) the præter-perfect tense*.

*Hæc vérba these verbs raro seldom aut or núnquàm néver retinébunt will retain or keep, that is, will have supinum a supine*; lámbo *I lick*, míco mícui *I glitter*, rúdo *I bray*, scábo *I claw*, páreo pēperei *I spare*, dispéscō *I drive from pasture*, póscō *I require or I demand*, díscō *I learn*, compéscō *I restrain*, quínis:ō *I nod the head*, dégo *I lead on or pass*, ángo *I throttle*, súgo *I suck*, língo *I lick*, úngo *I snow*, átquē and sátago *I am busy*, psállo *I play on an instrument*, vólo *I am willing*, nólo *I am unwilling*, málo *I am more willing or would rather*, trémo *I tremble*, strídeo, strído, *I screek*, fláveo *I am yellow*, líveo *I am black and blue*, ávct *he coveys*, páveo *I dread*, conníveo *I connive with or wink at*, sérvet *it is hot*.

(Vérbum) compósitum a verb compoúnded à of núo *I nod*; ut as rénuo *I refuse*: à of cádo *I fall*; ut as áccido *I fall upon*, præter *except* óccido *I fall down*, quod *which* fácit *makes* occásum, átque and récido *I fall back*, recásum: réspuo *I refuse*, línquo, *I leave*, líuo *I pay*, métno *I fear*, clúo *I shine or am famous*, frígco *I am cold*, cáveo *I am bald*, et and stérto *I snore*, tímeo *I fear*: sic so líceo *I shine*; et and árceo *I repel or drive away*, cújus *whereof (or of which verb)* compósita (vérba) *the compounds hábent have -éritum*:—sic so (vérba) náta *verbs sprung or derived à from* grúo *I cry like a crane*, ut as, íngruo *I invade*: et and quæcúmque neútra (vérba) *whatsoever neúters secúndæ (conjugationis) of the second conjugation formántur are formed in -ui*: excípias *you may except* óleo *I smell*, dóleo *I am in pain or I grieve*, pláceo *I please*, átquē, and táceo *I am silent*, páreo *I obey*; item álco cáreo *I want*, nóceo *I hurt*, jáceo *I lie extended*, átquē and láteo *I am hid or concealed*, et álco váleo *I am well or in health*, cálco *I am hot*: námquē *for hæc (vérba) these verbs gáuent delight supino in a supine, that is, these verbs have one supine*.

## SYNTAXIS,

ON,

## THE RULES OF GRAMMAR

CONSTRUED.

PERSONÁLE verbum a *pérsonal verb* or a *verb pérsonal*, that is, a verb which has different pérsons concórdat agrées cum with nominatívo (cásu) its nóminative case número in númer et and persónâ in pérson : ut as, *via the way* ad to bóuos móres *good manners* est is núnquàm séra néver (too) late.

Nominatívus (cásus) the nóminative case pronóminum of pronouns rárò exprímítur is séldom expréssed nisi unléss grátia for the sake *distinctionis of distinction*, aut or émphasis of énergy of expréssion : ut as, vos *ye* damnástis (for damnavístis) have condénned (me); quási as though dicat he should say, nemo *præterea no one else*. Tu thou es art patrónus our patrón, tu thou párens our fáther, (literally, párent,) si if tu thou désérís *forsálke us* períimus (for perívimus) we pérish (literally, we have pérished), or are undóne; quási as though dicat he should say, tu thou es patrónus art our patrón *præcipuè chiefly or in an espécial manner*, et and *præ before aliis (all) óthers*. (Ille) fértur he is repórted designásse (for designavísse) to have commítte*d* (literally, to have plótted or márked out) *atrócia flagítia atrócious villanies*, that is, *hórrid crimes*.

Aliquándò sómétimes orátio a *séntence* est is nominatívus (cásus) the nóminative case verbo to a verb : ut, as *dídícísse to have leárnt ingénuas artes the ingénuous arts*, that is, the *liberal sciences* *fidélitèr faithfully or thóroughly* emóllit súftens much móres the manners, nec nor sinit (éos) súffers them ésse to be féros *brútal or rude*.

Aliquándò sómétimes advérbiu*m* an *adverb* cum with geni-

tivo (cásu) a *génitive case* (est nominativus casus verbo is the *nominative to a verb*):—ut as, pártim virórum *part of the men* ceciderunt *fell, that is, were killed or slain in bello in war or the war*.

VÉRBA verbs infinitivi módi of the *infinitive mood* fréquentèr *frequently or oftentimes* státuunt set ánte se *before them* accusativum (cásu) an *accusative case* pro for or *instead of* nominativo (cásu) a *nominative*, conjunctione the *conjunction* quòd that vèl or ut to the end that omissâ béing omitted or left out: ut as, gaúdeo I *rejoice or I am glad to that thou* rediisse (for redivisso) *have returned, that is, art returned incolumem safe*.

Vérbum a verb pòsitum pláced inter betwèén dúos nominativos (cásus) two *nominative cases* diversórum número-*rum of different numbers* pòtest can or may concordáre *agree cum with* alterútro (illórum) *either one of them*: ut as, iræ the *quárrels* (literally. *angers*) amántium of *lovers* (literally, of *persons loving*) est is integratio the *renewal* amoris of *love*. Pectus (her) *breast* quóquè álso fiunt becomés *robora oak* (literally, *oaks*).

Nómen a noun multitudinis of *múltitude* singuláre singular, that is, *any collective noun of the singular number*, júngitur is *joined* quándóque sòmetimes pluráli verbo to a *plúral verb*: ut as, pars part (of them) abière (for abivère) *have gone, that is, are gone away*. Utérque each or both of the two deludúntur are *deluded or beguiled* dólis with *tricks, that is, are gúiled by deceptions*.

Impersonália (vérba) *impersonal verbs* non hábent have not *nominativum (cásu) any nominative enunciatum expressed* (in *Látin*):—ut, as, tædet me it *wearies me, that is, I am weary or tired* vítæ of *life*. Est it is *pertuesum altogether* *weárisome, that is, I am quite tired or sick* conjúgii of *wedlock*.

ADJECTIVA *adjectives*, participia *participles*, et and pronómina *pronouns* concórdant *agree cum* substantivo *with their substantive*, género in *gender*, número in *number*, et and casu in *case*:—ut as, rara ávis a *scarce or an uncommon bird* in térris in the *lands, that is, in the world*, atquè and simillima *every (much) like únto* nigro cyéno a *black swan*.

Aliquándò sòmetimes orátio a *sentence* supplet supplies locum the *place* substantivi of a *substantive*, adjectivo the *adjective* pòsito being put in neutro género in the *neúter gender*:—ut as,

audito it *béing heard, or it háving baen heard*, régem that the *king proficisci was set out* Dorobérniam for *Dóver*.

RELATÍVUM *the relative* concórdat *agreés cum with* antecedente *its antecédent*, génere *in género*, número *in número*, et *and* persónâ *in persón*:—ut *as*, quis *who est is* bónus *vir a good man*? (Vir) qui *the man who sérvat keeps* consúlta the decreés *pátrum of the fáthers or sénators*, (vir) qui *the man who (sérvat) keeps* léges the laws *átquè and júra the órdenes or rites*.

Aliquándò *sómetimes* orátio *a séntence* pónitur *is put* pro *for* antecedente *the antecédent*:—ut, *as*, véni *I came* ad *eam to her* in *témpore in time or in seáson*, quod (negótium) *which est is* prímum (negótium) *the first or main thing* ómnium *rérum of all things*, *that is, the chief bússiness or concérn of all*.

Relatívum *a relative* collocátum *pláced inter between* dúo substantíva *two súbstantives* diversórum *générum of different genders* et *and* (diversórum) *numerórum (of different) numbers* concórdat *agreés* intérdum *at times* cum *with* posteriore (substantívo) *the látter (súbstantive)*:—ut *as*, hómines *men* tuéntur *regárd illum glóbum that globe* quæ *which* dicitur *is called* térra *the earth*.

Aliquándò *sómetimes* relatívum *the relative* concórdat *agreés* cum *with* primitívo (nómine) *the prímitive noun*, quod *which* subauditur *is understood* in possessívo (nómine) *in the possésive*:—ut *as*, ómnes (hómines) *all men* (cœpérunt) *dícere begán to say* ómnia bóna (vérba) *all good or hópeful words*, et *and* laudáre *to praise or to extól* méas fortúnas *my lucky stars or good fórtune* qui habérem *who had* gnátum *a son* præditum *endúed* táli ingénio *with such a disposition*.

Si *if* nominatívus (cásus) *a nóminative case* interponátur *be put between* relatívo *the relative* et *and* vérbo *the verb*, relatívum *the relative* régitur *is governed* à *by* vérbo *the verb*, aut *or* ab *aliâ* dictíone *by some óther word* quæ *which* locátur *is placed* in oratíone *in the séntence*, cum *with* vérbo *with the verb*:—ut *as*, grátia *fávour* ábest *is wánting*, *thát is, thanks are lost* ab officio *in a kíndness* quod *which* móra *backwardness* tárdat *retárds*,—*that is, which tárdiness or deláy keeps back*. Cújus *númen whose divínity or divíne will and présence* adóro *I adóre*.

Quúm *when* dúo substantíva *two súbstantives* diversæ signi-

ficati6nis of a different significati6n concurrunt meet together, post6rius (substantivum) the latter (substantive) p6nitur is put in genit6vo (c6su) in the genitive case : ut as, amor the love or the liking n6mni of m6ney cr6scit incre6des qu6ntum as much as pec6nia 6psa the m6ney itself cr6scit incre6des.

Hic genit6vus (c6sus) this genitive case aliqu6nd6 at times v6rtitur is changed in dativum (c6sum) into the dative :—ut as (ille) est he is p6ter a f6ther 6rbi to the city, atqu6 and maritus a h6sband 6rbi to the city ; that is, he is the f6ther and h6sband of the city.

Adjectivum an adjective in neutro g6nere in or of the neuter g6nder p6situm put sine substantivo without a substantive, p6stulat requ6res aliqu6nd6 s6metimes genit6vum (c6sum) a genitive case :—ut as, paululum pec6ni6 v6ry little of m6ney, that is, v6ry little m6ney.

Int6rdum s6metimes genit6vus (c6sus) the genitive case p6nitur tantum is set al6ne, pri6re substantivo the former substantive of the two subaudito b6ing understood per ellipsis by the figure ellipsis : ut as, 6b6 when v6neris you shall have come, that is, when you are come ad Di6n6 to Di6na's 6to turn ad d6xtram (manum) to the right hand : subaudi understand t6mplum t6mple ; that is, when you c6me to the t6mple of Di6na, turn to the right.

Duo substantiva two substantives ej6sdem rei of the same thing, that is, respecting the same affair, ponuntur are put or placed in e6dem c6su in the same case :—ut as, 6pes, r6ches, irritam6ta mal6rum the inc6ntives of evils or of vice, effodiuntur are dug out (of the earth).

Laus praise, vitup6rium dispraise, v6l or qu6litas the qu6lity rei of a thing, p6nitur is put in ablativo (c6su) in the ablative case, 6tiam 6lso genit6vo (c6su) in the genitive case :—ut as, p6er a boy ing6nui v6lt6s of an ing6nuous c6intenance or 6spects, atqu6 and ing6nui pud6ris of an ing6nuous bashfulness or m6desty. Vir a man null6 fide of no fid6lity or int6grity, that is, a man of no h6nesty or princ6ple.

Opus need or needfulness et and 6sus use or occ6sion 6xigunt require ablativum (c6sum) an ablative case :—ut as, opus est nobis there is need to us, that is, we have need t66 auctoritate of your authority. Non acc6pit he received not, that is, he would not receive pec6niam m6ney ab 6is from them, qu6 (pec6ni6) of which, (n6mely, m6ney,) 6sset there could be



or there was *nihil* *úsus* *nothing* of *occásion*, that is, no need *sibi* *unto him*: in *óther* words, of which he had no need, or for which he had no *occásion*.

*Autem* but *opus* the word *opus* videtur seems *quandóque* sometimes *póni* to be put *adjectivè* *adjectively* *pro* for *necessá-rius* *necessary*:—*ut* *as*, *dux* a *leader* *et* *and* *auctor* an *adviser* *est* *is* *opus* *necessary* *nóbis* *for us*.

*Adjectiva* *adjectives* quæ *which* *significent* *signify* *désidérium* *desire*, *nótiám* *knowledge*, *mémóriam* *memory*, *tímórem* *fear*, *átque* *and* *contrária* *things* *contrary*, that is, the *contra-ries* or *opposites* *his* *to these*, *éxigunt* *require* *genitívum* (*cásus*) *a genitive case*: *ut* *as*, *natúra* *the nature* *hóminum* *of men*, that is, *of mankind*, *est* *is* *ávida* *fond* *nóvitátis* *of novelty*. *Mens* a *mind* *præscia* *présient* or *foreknowing* *futúri* *of the future* or *of that which is to come*. *Esto* *be* *thou* *mémor* *mindful* *brévis* *ævi* *of the short age*, that is, *of the shortness of life*. *Immemor* *unmindful* *beneficii* *of a kindness*. *Imperitus* *things*, that is, *unacquainted with the world*. *Rúdis* *belli* *rude* or *awkward* *of war*, that is, *ignorant of warfare*. *Tímíus* *deórum* *fearful* *of the gods*. *Impávidus* *sui* *fearless of himself*. *Cum* *plúrimis* *aliis* (*adjectivis*) *with many* *óther* *adjectives* quæ *which* *dénótant* *denote* or *decláre* *affec-tiónem* *affection* or *passión* *ánimi* *of mind*.

*Verbália* *adjectiva* *verbal* *adjectives*, that is, *adjectives* *derived from verbs*, *in* *-ax* *ending in -ax*, *etiám* *likewise* *éxigunt* *require* *genitívum* (*cásus*) *a genitive case*:—*ut* *as*, *aúdax* *ingénii* *bold of disposition*, that is, *bold by nature* *Témpus* *time* *édax* *consumptive* *rérum* *of things*; *meánig*, *time* *is the eater or consumer of all things*.

*Partitíva* *nómina* *partitive nouns*, *numeralia* (*nómina*) *numerals* or *nouns of number*, *comparatíva* (*nómina*) *com-páratives* or *nouns of the comparative degree*, *et* *and* *super-latíva* (*nómina*) *superlatives*, *et* *also* *quædam* *adjectiva* *certain* *adjectives* *póstita* *put* *partitivè* *partitively* *éxigunt* *require* *genitívum* (*cásus*) *a genitive case* *à quo* (*genitivo casu*) *from which genitive* (*that is, from the noun which they require to be in the genitive case*) *et* *mutuántur* *they also borrow* *génus* *their own gender*.—*ut* *as*, *accipe* *take* *útrum* *hórum* *which of these two máyis* *you would ráther*. *Rómulus* *fuit* *Rómulus* *was* *prímus* (*rex*) *the first* *Romanórum* *régum* *of the Roman kings*. *Déxtra* (*mánus*) *the right* *est* *is* *fórtior* (*mánus*) *the*

*stronger manuum of the hands. Médius (digitus) the middle finger est is longissimus (digitus) the longest digitorum of the fingers. Sancte (deus) deorum O holy of gods, that is, O sacred deity, sequimur te we follow thee.*

*Autem but (hæc nomina) usurpantur they are usurped or ised et also cum with his præpositionibus these prepositions à, ab, de, è, ex, inter, ante:—ut as, tertius the third ab Ænêâ from Ænêas. Solus the only one de superis of the gods above. Alter one è vobis of you (two) es art deus a god. Primus the first inter among omnes all. Primus the first ante omnes before all.*

*Secundus the adjective secundus (signifying, second or inferior to) aliquando sometimes exigit requires dativum (casum) a dative case:—ut as, laud secundus not inferior or second ulli to any one veterum of the ancients virtute in valour.*

*Interrogativum an interrogative et and redditivum ejus its redditire or respondent, that is, the word that answers to it erunt will be, that is, must be ejusdem casus of the same case et and (ejusdem) temporis (of the same) tense, nisi unless or except voces words variae constructionis of a different construction adhibeantur be adhibited or made use of:—ut as, quarum rerum of what things est is there nulla satietas no satiety or fulness? Divitiarum of riches. Nè whether accusas do you accuse (me) furti of theft, an or homicidii of homicide or murder? Utrouque of both, namely, of theft and of murder.*

*Adjectiva adjectives quibus by which commodum advantage, incommodum disadvantage, similitudo likeness, dissimilitudo unlikeness, voluptas pleasure, submissio submission, aut or relatio relation ad aliquid (negotium) to any thing significatur is signified, postulant require dativum (casum) a dative case: ut as, si if facis you do (or take care) ut that sit he be idoneus serviciable patrie to his country, utilis useful agris unto the lands. Turba a crowd, or multitudo, gravis troublesome paci to the peace, atque and inimica hostile or averse placide quieti to placid ease, that is, to unruffled tranquillity or quietness. Similis like patri his father. Color the colour qui which erat was albus white est is nunc now contrarius contrary or reverse albo to white. Jucundus pleasant or delightful amicis to his friends. Supplex suppliant or submissive omnibus (hominibus) to all. Poeta a poet est is finitimus, very near akin oratori to an orator.*

Huc hithér referuntur *are referred* nómína *nouns* compósita *compound* ex præpositióne *con* (pro cum) of the *preposition con* (for cum):—ut *as*, contubernális a *comrade* or one of the same class, commilito a *féllow-sóldier*, consérvus, a *fellow-sérvant*, cognátus a *kínsman* by birth.

Quædam (adjectíva) *some* ex his (adjectívís) of these, quæ *which* significant *signify* similitúdinem *likeness*, junguntur *are joined* etiám *also* genitívo (cásui) to a *genitive case*: ut *as*, (hómo) quem *he whom* métuís *you fear* erat *was* par *the model* or *image* hújus of *this man*, *that is*, *he was like this man in size and appeárance*. Es *you are* similis *the like* dómini of *your máster*, *that is*, *you resémbles your máster*.

Commúnis *common*, aliénus *strange* or *fóreign*, immúnis, *free*, junguntur *are joined* genitívo (cásui) to a *genitive case*, datívo (cásui) to a *dative*; et *also* ablatívo (cásui) to an *ablative* cum *with* præpositióne a *preposition*: ut *as*, est *it is* commúne a *common* próperty ómnium animántium of *all living créatures*, *that is*, *it is common to all ánimals*. Mors *death* est *is* commúnis *common* ómnibus (animálibus) to *all*. Hoc (negótium) *this* est *is* commúne *common* míhi to *me* cum *te* *with thee*, *that is*, *common to you and me*. Non aliéna *not unfit* for consílii *the désign*. Aliénus ambitioni (a *man*) *strange* to *ambition*, *that is*, *an énemy or a stránger to ambition*. Non aliénus *not avérse à* from stúdiis *the stúdiés*, *that is*, *to the stúdiés Scévolæ of Scévola*. Dábitur *it shall be given or gránted* vóbis to *you* ésse to *be* immúnibus *free* hújus máli of *this mischief*, *that is*, *exémpt from this calamity*. Caprificus *the wild fig-tree* est *is* immúnis *free* ómnibus to *all*. (Nos) súmus *we are* immúnes *free* ab illis mális *from those evils*.

Nátus *born*, cómodus *convénient*, incómodus *inconvé-nient*, útilis *úseful*, inútilis *úseless* or *unsérviceable*, véhe-mens *éárnest*, áptus *fit*, cum *with* múltis áliis (adjectívís) *mány óther adjectives*, junguntur *are joined* interdum *sóme-times* etiám *likewise* accusatívo (cásui) to an *accúsative case* cum *with* præpositióne a *preposition*:—ut *as*, nátus *born* ad glóriam to *or for* glóry. Útilis *úseful* or *prófitable* ad éam rem to *that affáir* or *púrpose*.

Verbália (adjectíva) *vérbal adjectives*, or *adjectives derived from verbs* (finíta) in -bilis *énding in -bilis* accépta *táken* passíve *pássively*, et *also* participiális (adjectíva) *participial*.

*adjectives* (finita) in -*us* ending in -*us*, postulant require dativum (casum) a dative case:—ut *as*, *iners lūcus* a *sluggish* or a *leaty grove*, that is, a *thick grove* *penetrabilis* *penetrable* *nūlli āstro* to no star, that is, not *penetrable* by the rays of any of the heavenly bodies. O *Jūli*, O *Jūlius*, *memorānde mīhi* *wōrthy* *into me* to be mentioned, that is, *wōrthy* or *deserving* of mention by me *post āster nūllos sodāles* none (of my) companions or acquaintances.

*Mensūra* the *measure* *magnitudinis* of *magnitude* or of *quantity* subjicitur is subjoined to or is put after *adjectivis* *adjectives* in *accusativo* (casu) in the *accusative case*, *ablativo* (casu) in the *ablative case*, et and *genitivo* (casu) in the *genitive case*:—ut *as*, *tūrris* a *tōwer* *āta* *high* *cēntum pēdes* a *hūndred* *feet*, meaning, a *tōwer* *one hūndred* *feet* *high*. *Fons* a *fōuntain* or *well* *lātus* *wide* *tribus* *wide* *pēdibus* *three* *feet*, *āltus* *deep* *trīginta* (*pēdibus*) *thirty* *feet*, meaning, a *spring* *three* *feet* *wide* and *thirty* *feet* *deep*. *Area* a *floor* *lāta* *broad* *dēnūm* (for *denōrum*) *pēdum* *ten* *feet*, or a *floor* *ten* *feet* *broad*.

*Accusativus* (casus) an *accusative case* aliquandō sometimes subjicitur is subjoined to or put after *adjectivis* *adjectives* et and *participiis* *participles*, ubi where *præpositio* secundum the *preposition* secundum videtur seems subintelligi to be understood:—ut *as*, *similis* *like* *Dēo* to a *god* *ōs* *as* to his *cōntenance* or *visage* *ātquē* and *hūmeros* *as* to his *shōuld-ers*, that is, in his *cārriage* of himself, and in his *size*. *Demissus* *cast* *down* *vultum* *as* to his *look*.

*Adjectiva* *adjectives* quæ which pertain pertain or relate ad *cōpiam* to *plēnty* vèl or (ad) *egestātem* to *want*, exigunt require interdum sometimes *ablativum* (casum) an *ablative case*, interdum sometimes *genitivum* (casum) a *genitive case*:—ut *as*, *divēs* *rich* *equūm* (for *equōrum*) of *hōrses*, or, in *hōrses*, *divēs* *rich* *pictāi* *vēstis* of *pīctured* *vēsture*, that is, in *embroid-red* *raiment*,—et and *aūri* of *gold*. *Amor* *love* est is *fecundissimus* *vēry* *fēcund* or *abūndant* et both *mēlle* with or of *hōncy* et and *fēlle* with or of *gall*. *Expers* *fraūdis* *roid* of *deccit*. *Beātus* *hāppy* or *abōūnding* *grātiā* in *fāvour*.

*Adjectiva* *adjectives*, et and *substantiva* *substantives*, regunt govern *ablativum* (casum) an *ablative case* significātem signifying *causam* the *cause*, et and *fōrmam* the *form*, vèl or *mōdum* the *mānner* *rēi* of a thing:—ut *as*, *pāllidus* *pale* *irā* with *ānger*. *Grammaticus* a *grammārian* *nōmine* in *name*.

re in reality *barbarus a barbarian*. Cæsar Trojānus Cæsar a *Trojan* origine by descent.

Dignus *worthy*, indignus *unworthy*, præditus *endued*, captus *taken or disabled*, contentus *content*, extorris *banished*, frētus *relying upon*, liber *free*, cum *with*, adjectivis *adjectives* significantibus *signifying* pretium *price* exigunt *require* ablativum (casum) *an ablative case*:—ut as, es *thou art* dignus *worthy* odio of *hatred*. (Ego) qui habérem *I who had* gnatum a son præditum *endued* tali ingenio *with such a disposition*. Tálpæ the moles capti oculis *taken in their eyes, that is, the blind moles fodere have dug or excavated* cubilia *their beds or holes*. Abi go your way contentus *content* tua sorte *with your lot*. Animus a mind liber *free* terróre *from fear*. Non venale *not purchasable, that is, not to be purchased* geminis *with gems or jewels*, nec nor auro *with gold*.

Nonnulla (adjectiva) *some or a few* horum (adjectivorum) of these admittunt *admit* interdum *sometimes* genitivum (casum) *a genitive case*:—ut as, indignus *unworthy* magnorum avorum of *his great ancestors*. Carmina *verses* digna *worthy* Dææ of a *Goddess*. Extorris *banished* regni of the *kingdom, that is, banished the kingdom or from the realm*.

Comparativa *comparatives*, cum *when* exponantur *they can be expounded or explained* per by (the conjunction) quam *than*, admittunt *admit, or receive after them*, ablativum (casum) *an ablative case*:—ut as, argentum *silver* est is vilis *more vile, or, of less value*, auro *than gold*, aurum *gold* (est vilis, *is of less value*) virtutibus *than heroic qualities or virtue*: id est *that is*, quam *than* aurum *gold*, quam *than* virtutes *heroic qualities or virtue*.

Tanto by *so much*, quanto by *how much*, hoc by *this*, eo by *that*, et *and* quo by *which or by what*, cum *with* quibusdam aliis (ablativis) *some others*, quæ *which* significant *signify* mensuram *the measure* excessus of *excess, or, of exceeding*; item *also* ætate by *age*, et *and* natu by *birth*, junguntur *are joined* sæpe *often* comparativis into *comparatives* et *and* superlativis to *superlatives*:—ut as, tanto by *so much*, (sum) pessimus *poeta* (am I) *the worst poet* omnium (poetarum) of *all*, quanto by *how much* tu *thou* (es) optimus *patronus* (art) —the best *patron* omnium (patronorum) of *all*. Quo plus by *what much* (or *how much*) the more habent *they have*, eo plus by *that much* (or *by so much*) the more cupiunt *do they covet*

or desire. *Máior the greater ætáte by age, that is, the elder, et and máximus the greatest (ætáte) by age, that is, the eldest. Máior greater nátu by birth, that is, older; et and máximus greatest (nátu) by birth, or oldest.* —

*Méi of me, tui of thee or you, sui of himself, herself, of itself, or themselves, nostri of us, vestri of you, (nempe namely,) genitivi (cásus) the genitive cases primitivorum (nominum) of the primitive nouns, ponuntur are put or used cum when persona a person significatur is signified:—ut as, languet she languishes desiderio tui with desire of thee, that is, for want of thee. Cara pignora dear pledges sui of himself. Cæcus amor the blind love sui of self, that is, the blind love of one's self. Imago nostri the picture of us, that is, of our person.*

*Méus mine, tuus thine, suus his own, her own, its own, or their own, noster ours, vester yours, ponuntur are used cum when actio action, rei or possessio the possession rei of a thing significatur is signified:—ut as, favet she favours tuo desiderio your wish or desire. Nostra imago our picture: id est, that is, (imago) quam (imaginem) the picture which nos we possidemus possess.*

*Hæc possessiva (pronómina, quæ sequuntur) these possessive pronouns, méus mine, tuus thine, suus his own, her own, its own, or their own, noster ours, et and vester yours, recipiunt receive or take post se after them hos genitivos (cásus) these genitive cases; ipsius of himself, of herself, or of itself, solius of him, her, or it alone, unius of one, duorum of two, trium of three, &c. omnium of all, plurium of more, paucorum of few, cuiusque of every one, et and also genitivos (cásus) the genitive cases participiorum of participles, qui which referuntur are referred ad primitivum (nómen) to the primitive word subauditum understood: ut as, dixi I said or affirmed rempublicam that the state or commonwealth esse salvam was safe, that is, was saved or preserved mea unius opera by my single service (literally, by my doing of one or alone). Meum solius peccatum my offence alone (literally, mine offence of (me) only, or, the offence of me individually,) non potest cannot corrigi be amended. Cum when, or whereas nemo nobody legat reads mea scripta timéntis the writings of me fearing (literally, my writings of (me) fearing) recitare to recite or rehearse them vulgò publicly or in public. Céperis*

*you may have taken or formed conjecturam a conjecture, that is, you may guess de tuo studio ipsius from your study of (you) yourself, that is, by your own individual study. Præstantior more excellent in sua laude cujusque in his own praise (that) of each: freely, each in his own skill. Nostra memoria omnium in our memory (that) of us all, that is, in the memory or recollection of us all. Respondet he answers vestris laudibus paucorum to the praises of you few: literally, to your praises (being those) of (you) few.*

*Sui of himself, of herself, of itself, of themselves, et and suus his own, her own, its own, or their own, sunt are reciproca reciprocals, hoc est that is, reflectuntur they are reflected, or have relation, semper always ad id to that quod which præcessit went before præcipuum chief or the most to be noted in sententiâ in the sentence:—ut as, Petrus Pêter admiratur admires se himself nimium too much. Pârcit he spares suis erroribus his (own) errors. Petrus Pêter rogat magnopere begs earnestly ne deseras se that you desert him not, or, that you do not forsake him.*

*Hæc (triâ) demonstrativa (pronômina) these (three) demonstrative pronouns, hic this, iste that, ille he, or that, distinguuntur are distinguished sic thus; hic this demonstrat shows or points to proximum the nearest (person or thing) mihi to me; iste that (demonstrat shows or points to) eum him qui who est is apud te by you; ille he, or, that (demonstrat points to) eum him qui who est is remotus remote or distant ab utroque from both of us.*

*Cum when hic this, et and ille he or that, referuntur are referred ad duo anteposita to two things, or persons, set or going before, hic this refertur is referred plerumque generally ad posterius to the latter, ille he, or that, ad prius to the former: ut as, quocunque which way soever aspicias you look est there is nihil nothing nisi unless or except. pontus sea et and aer air: hic this or the latter tumidus tumid or swollen nubibus with clouds, ille that or the former minax threatening fluctibus with billows or waves.*

*Substantiva verba substantive verbs; ut as, sum I am, forem I might or would be, fio I am made, or I become, existo I do exist; passiva verba passive verbs vocandi of calling; ut as, nominor I am named, appellor I am called, dicor I am said, vocor I am called, nuncupor I am named; et and (verba)*

*simília similars, that is, óthers like iis to those ; ut as, vídeor I am seen, or, I seem, hábeor I am accóinted, existimor I am thought, hábent have eósdem cásus the same cáses utrínque on both sides of them : ut as, Déus God est is súmmum bónum the chief good. Perpusílli véry diminutive (or little) pérsons vócantur are called náni dwarfs. Fides faith habétur is récloned fundaméntum the foundátion nóstræ religiósus of our religion. Natúra nature dédit hath gránted ómnibus (homínibus) to all ésse to be beátis háppy.*

*Ítem likewise ómnia vérba all verbs férè álmost or in a mánnér admittunt admít post se áfter them adjectívum an adjective, quod (adjectívum) which concórdat agrees cum with nominatívo cásu vérbi the nóminative case of or to the verb, género in géndér, et and número in númer : ut as, píi (hómínes) píous pérsons órant pray tácti silent, that is, táctily or in sílence. Málus pástor a bad shépherd dórmít sleeps supínus supíne, or, supínely, that is, with his face úpwards.*

*Sum I am, póstulat requíres genitívum (cásus) a génitive case quótiès as often as significat it significet posséssionem posséssion, officium dúty, signum sign, aut or id that quod which pértinet pertáins or has respect ad quámpiam rem to ány thing whatever : ut as, pécus the cáttle est is Melibéi Melibéús's. Est it is adolescéntis the dúty of a young man reveréri to réverence majóres nátu his élders, or, his gréátters by birth : in this séntence the word officium dúty is ómitted by the figure ellípsis.*

*Hi nominatívi (cásus) these nóminative cáses excipiúntur are excépted : méum mine, túum thine, súum his, hers, its or theirs, nóstrum our, véstrum your, humánus human, bel-húinus, brútal or wild-beast-like, et and simília (adjectíva) similar ádjectives, or the like : ut as, non est méum it is not mine, or it becómes not me, dícere to speak cóntra against auctoritátem the authórity senátus of the sénate. Est it is humánus a human thíng or a húman fráilty irásci to be ángry.*

*Vérba verbs accusándi of accúsing, dampnándi of condemning, monéndi of wárning, absolvéndi of acquítting, et and simília (vérba) similar verbs, or the like of those, póstulant requíre genitívum (cásus) a génitive case, qui (genitívus cásus) which significat significet crímen the offence or charge : —ut as, opórtet it behóveth, or it is fit, éum that he qui who*



incusat accúses álterum (hóminem) *another man* próbri of *dishonesty*, intuéri look into se ípsum *himself*, (Ille) condémnat *he condemns* súum génerum *his own son-in-law* scéleris of *wickedness*. Admonéto (tu) illum *remind him* pristinae fortúnae of *his former fortune or condition*. Est absólútus *he was absolved or is acquitted* fúrti of *theft*.

Hic genitívus (cásus) *this génitive* vértitur *is turned or changed* aliquándò *sometimes* in ablatívum (cásus) *into an ablative*, vél *either* cum *with* præpositióne *a preposition*, vél or sine *without* præpositióne *a preposition* :—ut *as*, putávi *I thought* te *that you* éssé admonéndum *ought to be put in mind* de eá re of *that matter*. Si *if* es *you are* iníquus júdex *an iniquitous or a partial judge* in me *towards me*, égo *I* condemnábó *will condemn* te *you* eódem crimine of *the same crime* or *offence*.

Utréque *both*, nállus *none*, álter *the other*, neúter *neither* of *the two*, álius *another*, ámbo *both*, et *and* superlatívus grádus *the superlative degree* jungúntur *are joined* vérbis *to verbs* id génus (of) *that kind*, non nísi *not unless*, *that is*, ónly in ablatívo (cásu) *in the ablative case* ut *as*, accúsas (éum) *do you accuse (him)* fúrti of *theft*, an or stúpri of *dishonesty*? Utróque of *both* vél or de utróque of *both* (those crimes): ambóbus of *them both* vél or de ambóbus of *them both*: neútro of *neither of the two* vél or de neútro of *neither of the two*. Accúsáris *you are accused* de plúrimis (crimínibus) of *véry mány things* símul *at once*.

Sátago *I am búsy about a thing*, miséreor *I commiserate*, et *and* miseréscó *I pity*, póstulant *require* genitívum (cásus) *a génitive case*: ut *as*, is he sátagit *is búsy or has his hands full* suárum rérum of *his own concérns or búsiness*. O'ro *I pray* you miserére *pity* tantórum labórum *so great distresses*; miserére *have pity on* animæ *a soul* feréntis *suffering* non dígna *things not wórthy*, *that is*, unméritéd or undesérved *afflictions*. Et *and* miseréscé *pity* túi géneris *your own spécies or fámily*.

Remíniscor *I remémber*, oblivíscor *I forgét*, mémini *I remémber*, recórdor *I call to mind*, admíttunt *admit* genitívum (cásus) *a génitive case*, aut or accúsatívum (cásus) *an accusative case*:—ut *as*, reminíscitur *he remémbers* dátæ fidei *his given faith*, *that is*, his plédged troth, or *promíse*. Est *it is* próprium *a thing proper*, *that is*, the *property* stultítiæ of *fóllý* cernere *to discern* vítia aliórum (hóminum) *the faults of*

*others, oblivisci to forget suorum (vitiórum) its own. Fáciam I will make or cause (you) ut memíneris that you remémber, that is, to remémber hújus loci this place sémper always. Juvábit it will be a pleásure ólim hereáfter meminisse to recáll to mind hæc these things. Recórdor I do remémber hújus mériti this fúrou in me tówards me. Si if recórdor I recolléct ríte rightly audita the things heard, that is, the words which I heard.*

*Pótior I gain or enjoy júngitur is joined aut either genitívo (cásui) to a génitive case, aut or ablatívo (cásui) to an áblutive case : ut as, Románi the Rómans sunt potíti gained signórum the bánners or stándards et and armórum the arms or weápons of war. Tróës the Trórans egréssi béing lánded or debarked potiúntur enjoy optátâ arénâ the wished-for sand or shore.*

*O'mnia vérba all verbs régunt góvern datívum (cásum) a dative case éjus réi of that thing, cui to or for which áliquíd any thing acquiritur is góttén aut or adímítur is táken away : —ut as, nèc sérítur it is neither béing sown, nèc nor métitur is it béing mown, that is, there is neither sowing nor mowing, míhi for me ístic there, or in that máttér. Quis cásus what accidént adémít te hath táken thee away míhi to me, that is, from me ?*

*VÉRBA verbs várii géneris of várious kind or sorts appéndent belong huic régulæ to this rule.*

*Imprímis foremost or in the first place vérba verbs significántia signifying commodum advántage aut or incómodum disadvantage régunt góvern datívum (cásum) a dative case : —ut as, non pótes you cánnot commodáre accómodato or serve nèc nor incommodáre incommóde or disserve míhi me.*

*Ex his (verbis) of these, júvo, I help, lædo I hurt, delécto I delight, et and quédam ália (vérba) some few óther verbs éxigunt requíre accusatívum (cásum) an accusative case : —ut as quies rest júvat delights féssum (hóminem) a weáry pèrson plúrium véry much.*

*Vérba verbs comparándi of compáring régunt góvern datívum (cásum) a dative case : —ut as, sic thus solébam was I accústomed or wont compónere to compáre mágna (negótiâ) great things párvís (negótiis) to small things.*

*Vérò but intérdum sómetimes (hæc vérba régunt) they góvern ablatívum (cásum) an ablative case cum præpositiõe “cum” with the preposition “cum” intérdum sómetimes accusatívum (cásum) an accusative case cum with præposi-*

tiónibus "ad" et "inter" the prepositions "ad" and "inter:"—ut as, cōmparo *I compare* Virgiliū *Virgil* cum *with* Homéro *Hómer*. Si *if* (is) comparátur *he is comparéd* ad eum *to him* est nīhil *he is nóthing*. Hæc (negótia) *these things* non sunt *are not* conferénda *wórthy of béing comparéd*, *that is, are not fit to be comparéd* inter se *between themselves* or one with anóther.

Vérba verbs dāndi *of giving* et and reddéndi *of restóring* régunt góvern datívum (cásum) a dátive case:—ut as, fortuna *fortune* dat *gives* nimis *too much* mūltis (hominibus) *to mány*, sātis enóugh *nūlli to no one*. Est *he is* ingrátus (hómō) *an ungráteful pérson*, qui *who* non repónit *does not relúrñ* grátiam *acknówledgment, that is, thanks* (cuīquam) merénti *béne to ány one desérving well (of him) that is, to his benefáctor*.

Vérba verbs promitténdi *of prómising* ac and solvéndi *of páying*, régunt góvern datívum (cásum) a dátive case:—ut as, (negótia) quæ *the things which* promitto *I prómise* tibi *to you*, ac and recipio *engáge* éssé observáturum *to be obsérving of, that is, to obsérve* sanctíssimè *most religiously* or scrúpulosly. Numerávit *he cóunted or paid* mīhi *to me* aliénū *as the debt, literally the strange brass or móney*.

Vérba verbs imperándi *of commánding* et and nuntiándi *of relátig or of télling* régunt góvern datívum (cásum) a dátive case:—ut as, pecúnia *móney* collécta *collécted, that is, amássed or hoárded up* imperat *commánds* aut or sérvit *serves* cuīque *évry man*. Sæpè *óften* vidéto *see, or take care*, quid dicas *what thou say* de quóque víro *of évry man, that is, of ány one*, et and cui *to whom* (dicas id, *thou say it*).

Excipe *except* régo *I rule*, gubérno *I góvern*, quæ (duó vérba) *which (two) verbs* hábent *have* accusatívum (cásum) *an accusative case*; tempero *I rule* et and móderor *I mánage*, quæ (duó vérba) *which two verbs* nūc sómetimes hábent *have* datívum (cásum) a dátive case, nūc sómetimes accusatívum (cásum) *an accusative*:—ut as, Lúna *the moon* régít *rules or régulates* mēnses *the months*. Déus ípse *God himsélf* gubérnat *góvern* orbem *the world*. Ípse *he* témperat *sibi témpers* or commánds *himsélf, that is, he has the commánd of himsélf*. Sol *the sun* témperat *témpers* or sways *ómnia all thigs* lúce *by or with his light*. Hic *this man* moderátur *mánages* équos *his hórses*, qui *who* non moderábitur *will not mánage, or, master* íræ *his ánger* or pássion.

*Verba verbs* *hendi* of *confiding* or *trusting* *regunt* *gubern*  
*dativum* (*casum*) a *dative case*:—*ut* as, *deceit* it is *becoming*  
or *proper* *committere* to *commit* *nil* *nothing* *ni* *unless* or  
*except* *lene* that *which* is *soft* or of a *mitigating* *qualitas* *varius*  
*venis* to the *empty* *venis*.  
*Verba verbs* *obsequendi* of *complying* *with* *et* *and* *repu-*  
*g-* *hand* of *opposing*, *regunt* *gubern* (*casum*) a *dative*  
*case*:—*ut* as, *pius* *filius* a *difficult* *son* *semp* *always* *obtem-*  
*perat* *obey* *patri* *his* *father*. *Fortuna* *fortune* *reputat*  
*opprobres* *ignavis* *precibus* *singsish* *prayers*, *that* is, *the* *prayers*  
of the *singsish* or *stolid*.  
*Verba verbs* *minandi* of *threatening*, *et* *and* *irascendi* of  
*being* *angry*, *regunt* *gubern* (*casum*) a *dative* *case*:  
—*ut* as, *est* *minutus* *he* *threatened* *modum* *death* *utrique* to  
*both* of *them*. *Nil* *est* *there* is *nothing*, *that* is, *no* *redon*  
*quod* *that* (or *why*) *succedeam* *I* *should* *be* *angry* *adulescenti*  
*with* *the* *young* *man*.  
*Sum* *I* *am* *cum* *with* (*suis*) *compositis* (*verbis*) *its* *com-*  
*pounds*, *preter* *except* *possum* *I* *am* *able*, *regit* *gubern* *dativum*  
(*casum*) a *dative* *case*:—*ut* as, *pius* *rex* a *pious* *king* *est* is  
*ortamentum* an *ornament* *reipublice* to *the* *state*. *Nec* *obest*  
*it* *neither* *hurts* *nec* *predest* *nor* *profits* *mihi* *me*.  
*Verba verbs* *composita* *compound* *cum* *with* *his* *adverbis*  
*these* *adverbs* *dene* *well* *satis* *enough*, *male* *ill*; *et* *and* *cum*  
*with* *his* *prepositionibus* *these* *prepositions*, *pre*, *ad*, *com*, *sub*,  
*ante*, *post*, *ob*, *in*, *inter*; *terme* *for* *the* *most* *part* *regunt*  
*gubern* *dativum* (*casum*) a *dative* *case*:—*ut* as, *Dil* *may* *they*  
*Gods* *beneficant* *do* *good* *tibi* *unto* *thee*, *that* is, *may* *they*  
*bless* *thee*. *Igo* *I* *prelaxi* *have* *outshone* *meis* *majoribus* *my*  
*ancestors* *virtute* *in* *virtue*, or *valour*. (*Homo*) *qui* (a *person*)  
*who* *intempestive* *out* of *season* *adlaserit* *joyled* *on* *him* *occupato*  
*occupied* or *when* *he* *was* *busy*. *Hoc* *this* *conditit* *conditces* or  
*is* *conditice*, *that* is, *redolinds* *tuae* *ladit* to *your* *praise*. *Con-*  
*vixit* *he* *lived* *nobis* *with* *us*. *Subolet* *uxori* *it* *savours* a *little*  
*to* *my* *wife*, *that* is, *she* *begins* to *smell* *out*, *iam* *already* (*id*)  
*quod* *that* *which* *ego* *machinor* *I* *am* *contriving*, *that* is, *she*  
*has* *some* *just* *suspensions* *respecting* *my* *plans*. *Antefero* *I*  
*prefer* *iniquissimam* *pacem* *the* *most* *unequal* or *dishonourable*  
*peace* *justissimo* *bello* to or *before* *the* *most* *just* *war*. *Post-*  
*pono* *I* *postpone* *pecuniam* *money* *fames* to *reputation*, *that* is,  
*I* *value* *money* *less* *than* *I* *value* *reputation*. *Quoniam* *because*

*ea she potest can obtrudi be thrust némini upon nobody, itur it is come, that is, they come ad me to me. Periculum danger impéndet hangs over omnibus all. Non solum not only interfuit was he présent his rébus at these things, sed but etiám also præsuit he was foremost or chief in them.*

*Non paúca (vérbis) not a few ex his (vérbis) of these verbs aliquótiès sòmetimes mutaut change dativum (cásus) the dative in álium casum into another case:—ut as, álius one præstat exceeds or excels álium another ingenio in talent or ability.*

*Est there is, pro for hábeo I have, régít governs dativum (cásus) a dative case:—ut as, námquè for est míhi there is to me pater a father dómi at home, that is, I have a father at home, est there is, injústa novérca an iniquitous (or) a severe stép-mother, that is, I have a severe stép-mother.*

*Súppetit it sufficeth est is simile like huic (vébo) to this verb (námely, sum, or ráther est): ut as, énim for non est he is not pauper poor cui to whom úsus rérum the use of things súppetit is sufficient, that is, who has a sufficiency of the nécessaries of life.*

*Sum I am cum with múltis áliis (vérbis) many óther verbs admittit admítts géminum dativum (cásus) a double dative case: ut as, máre the sea est is exitio a destrúction ávidis náutis to greedy máriners, that is, the destrúction of avaricious sailors. Spéras do you expéct (id) fóre that (that) should be láudi a crédito tibi to yourself quod which vértis you impúte rítio as a fault míhi to me?*

*Est úbi there is where, that is, sòmetimes hic dativus (cásus) this dative case, tibi to thee, aut or sibi to himself, herself, itself, or themselves, aut or etiám also míhi to me additur is added causâ for the sake elegántiæ of élgance in expréssion:—ut as, júgulo I stab hunc (hóminem) this man suo gládio with his own sword sibi to himself, that is, with his véry own sword.*

*Transitiva vérbis tránsitive verbs cujuscúnque géneris of what kind soéver, sívè whéther actívi (géneris) of the áctive (kind) sívè or deponéntis (géneris) depónent, sívè or comúnis (géneris) común, éxigunt requíre accusativum (cásus) an accusative case:—ut as, fúgito avoid percontátorem an inquisítive pèrson, nám for ídem the same est is gárrulus a blab. Áper the wild-boar depopulátur lays waste ágroz the*

*fields.* Imprimis in the first place venerare Déos venerare the Gods, that is, address yourself to the Gods worshipfully.

Neutra verba neuter verbs habent have or take accusativum (casum) an accusative case cognatæ significatiōis of a kindred or like significatiō : ut as, servit he serves duram servitūtem a hard servitude.

Sunt there are (nonnulla verba) some few verbs quæ which habent have accusativum (casum) an accusative case figuratè figuratively or by a figure :—ut as, nec nor vox does (your) voice sonat sound hominem man, that is, like the voice of a human creature : O Déa O a Goddess ! certè certainly or without doubt.

Verba verbs rogandi of asking, docendi of teaching, vestiendi of clothing, celandi of concealing, ferè commonly regunt govern duplicem accusativum (casum) a double accusative, that is, two accusative cases : ut as, tu módò do only you pòsce crave véniam pardon Déos of the Gods. Dedocébo I will undeach te you istos móres those manners. Est ridiculum (negotium) it is ridiculous or a jest te for you admonére me to remind me istuc of that. Induit se he clad himself, that is, he put on calceos the shoes quos (calceos) which exuerat he had put off prius before. Consuefeci I have accustomed filium my son, nè célet that he conceal not éa those things me from me.

Verba verbs hujusmodi of this sort habent have post se after them accusativum (casum) an accusative case etià also in passivâ vocè in the passive voice :—ut as, pósceris you are demanded or asked for, that is you are required to sacrificé éxta the éntails bóvis of a heifer.

Appellatíva nómina appellative nouns ferè commonly adduntur are added cum with præpositiōe a prepositiō verbis to verbs quæ (verba) which dénōtant denóte mótum mótiō :—ut as, íbant they went ad téplum to the témples Pálladis of Pállas.

Quódvis verbum any verb you like, that is, évery verb admittit admitts ablativum (casum) an ablative case significántem signifying instrumentum the instrument, aut or causam the cause, aut or módum the manner actiōis of an action : ut as, hi (mílites) these soldiers certant endedvour deféndere (se) to defend themsélves jáculis with darts, illi those, saxis with stones. Excánduit vehementèr he túrned excéssively pale írà with

*anger. Perégit rem he performed the matter mira celeritáto with wonderful despatch.*

Nómen a noun pretii of price subjiçitur is subjoined to or put after quibúsdam vërbis some verbs in ablativo casu in the ablative case :—ut as, non émerim *I would not purchase it* terúncio at a fárthing, seu or vitiosâ núce a róttén nut. Ea victória that victory stétit stood or cost Péenis the Carthaginians ságuine the blood multórum (hóminum) of mány men, that is, much blood, ac and vulnéribus (mány) wounds.

Vili at a low rate, paúlo for little, mínimo for véry little, mágno for much, nímio for too much, plúrimo for véry much, dimídio for half, dúplo for twice as much, ponúntur are put sæpè óften per se by themséltes, róce the word pretio (price) subaudítâ béing understood :—ut as, tríticum wheat vénit is sold vili at a low rate.

Hi genitívi (cásus) these génitive cases pósiti put sine substantívis without substantives excipiúntur are excepted: tánti for so much, quánti for how much, plúris for more, minóris for less, tantídem for just so much, quantívis for as much as you like, quantílibet for as much as you please, quanticúnque for how much soécer : ut as, éris you will be tánti of so much válué áliis to óthers quánti as fúeris you shall have been or are tibi to yourself.

Flócci of a lock of wool, náuci of a nut-shell, níhili of nóthing, píli of a hair, ássis of a pénnny, hújus of this, terúncii of a fárthing, addúntur are added, peculiaritèr pèculiarily or véry properly vërbis to verbs æstimándi of esteéming: ut as, égo péndo illum *I válué him flócci a straw, nèc fácio nor do I regárd him hújus this (viz. a snap of the finger and thumb) qui who æstimat me esteéms me píli (not) a hair.*

Vérba verbs abundándi of aboúnding, impléndi of filling, onerándi of loáding, et and (vérba) divérsa his (vërbis) verbs différent to (or from) these, that is, their cóntraries, jungúntur are joined ablativo (cásui) to an ablativo case :—ut as, Ántipho, O Ántipho, abúndas you aboúnd amóre with love, that is, in that which you like. Sýlla explévit Sýlla filled ómnes súos (mílites) all his sóldiers or his ármý divítíis with ríches. Quibus mendáciis with what lies levíssimi hómines have the raínest pèrsons onerárunť (for oneravérunt) te loáded you ! Expédi clear te yourself hóc crimine of this charge.

Ex quibus (vërbis) of which (verbs) quédam (vérba) some

*res* nonnunquam occasionally régnant góvern genitívum (cásum) a génitive case:—ut *as*, impléntur *they are filled* vétérís Bácechi of old Bácehus, that is, with old wine, atquè and pinguis ferinæ (cárnis) *fat wild flesh or rénison*. Quási *as though* tu indigeas *you have need* pátris hújus (hóminis) of this man's fáther.

Fungor *I discharge*. fruor, *I enjoy*, útor, *I use*, véscor, *I live upon*, dignor *I deem myself worthy*, muto, *I change or barter*, comunico *I communicate*, supersédeo *I pass by*, júncuntur *are joined* ablatívo (cásui) to an ablatíve case:—ut *as*, (illic) qui *he who* volet *shall desire* adipisci to obtain vétám glóriam *true glory* fungátur *should discharge* officiis the duties *justice of justice*, that is, let the man who desires, discharge—. Est *it is* óptimum (negótium) an excellent thing fruí to enjoy or to profit by aliénâ insániâ *alien insanity or folly*, that is, by the madness of others. Júvat *it profits or is of service* si *if* utáre *you can use or employ* bóno ánimo a good cóurage, that is, can keep up an undiminted resolution in mállá re in an unlúcky affair, or, unprósperous évént. Véscor *I eat* cárnibus *fleshes*, that is, bútchers' meat. Équidém *trúly* haud dignor *me I deem not myself worthy* tali honóre of such hónour. Diruit *he pulls down*, edificat *he builds up*. inutat *he changes or alters* quadráta squaro *things rotúndis* for round. Comunicábo te *I will communicate* you meâ mensâ *with my table*, that is, *I will give you access to my table*, or *I will confer with you at my table*. Est supersedéndum *it is to be superseded or let pass*, multitúdine from a múltitude verbórum of words, that is, we must forbear sáying mány words or much.

Mérecor *I deserve*, cum advérbiis with the advérbs *bénè* well, *mále* ill, *melíus*, *bétter*, *péjus* *worse*, *óptimè* *véry well*, *péssimè* *véry ill*, júngitur *is joined* ablatívo (cásui) to an ablatíve case cum with præpositióne de the præpositión de: ut *as*, núnquam est méritus *he néver deserved* *bénè* well de me of me.

Quídam verba certain verbs accipiéndi of receíving, distándi of distancing, or, of béing distant, et and auferéndi of táking away, aliquándó sómetimes júnguntur *are joined* datívo (cásui) to a datíve case:—ut *as*, celáta vírtus *conceáled virtue* distat *differs* páulum *little* sepúltæ inértie from búried idleness, or, from lifeless sloth. Eripe te móráe *snatch thysélf* away to deláy, that is, throw off tárdiness or deláy.



Ablatīvus (cásus) *an ablative case sump̄tus táken absolutely absolutely ádditur is ádded or subjoined quibúslibet v̄rbis to any v̄rbs you like*:—ut *as, Christus Christ est n̄tus was born Augústo imperánte Augústus reigning, that is, when Augústus was émp̄ror, (est) crucifixus he was crúcifixed Tibério imp̄rante, Tibérius reigning,—that is, when Tibérius was Róman émp̄ror. Me dúce I béing your guide éris you will be t̄tus safe.*

Ablatīvus (cásus) *an ablative case pártis (córporis v̄l ánim̄i) of the part (of b̄dy or mind) aff̄ctæ aff̄cted, et and pōéticē pōétically, or by the ph̄ets, accusatīvus (cásus) an accusative ádditur is ádded quibúsdam v̄rbis to some v̄rbs*: ut *as, ægrótat he is ill ánimo in mind mágis more quàm than corpore in b̄dy. Cándet he is white déntes as to his teeth, that is, his teeth are white. Rúbet he is red capíllos as to his hairs, that is, his hair is red.*

Quédam (v̄rba ex his v̄rbis) *some of these v̄rbs usurp̄antur are us̄rped, or úsed, étiam also cum genitívo (cásu) with a genitive case*: ut *as, fácis you do, or act, abs̄rde abs̄rduy qui who ángas torméntest to thys̄elf ánim̄i of or in mind.*

Ablatīvus (cásus) *an ablative case aḡntis of the dóer ádditur is ádded passívis (v̄rbis) to pássive v̄rbs, s̄d but prepositióne with the preposition à from v̄l or ab by antec̄dente ḡoing bef̄ore*; ut *as, laudátur he is praised ab his by these, culpátur he is bl̄med ab illis by those. Hon̄sta (neḡotia) h̄onest things or h̄onourable óbjects non occúlta (neḡotia) not hídden or únderhand things quærúntur are sought or áimed at b̄onis v̄ris by good men.*

C̄eteri cásus *the óther cáses mánent remáin or contin̄ue, in passívis (v̄rbis) in pássive v̄rbs, qui (cásus) which cáses fuérunt were or belonged (iis) to them activ̄orum (verb̄orum) of (or as) áctives*: ut *as, accusáris you are acc̄used f̄rti of theft à me by me. Habéberis you will be had ludibrio for a laúghing-stock, that is, you will be made a laúghing-stock. Dedocéberis you will be untáught istos móres those mánners à me by me. Priváberis you will be deprived magistrátu of your mágis-tracy or óffice.*

Vápulo *I am beáten, véneo I am sold, líceo I am pr̄ized, éxulo I am b̄anished, fío I am made, or, I bec̄ome, neútro-passíva, (v̄rba) neúter-pássives hábent have passivam con-*

structionem a passivae construction: ut as, vapulabis you will be beaten a p[re]ceptore by the master. Al[ia]o I would rather spoilari be plundered a cave by a citizen quam h[ab]ere venire be sold ab hoste by an enemy. Virtus virtutis licet is set parvo pretio at a small or low price ab omnibus (hominibus) by all men. Cur why philosophia exultat is philosophy banished a convivantiis by persons feasting? Quid what fiet will be-

Infinita verba infinitive verbs, that is, verbs of the infinitive mood adduntur are added to or put after quibusdam verbis some verbs, participiis participles, et adjectivis adjectives, et ad substantivis substantives p[er]fective p[er]fective c[on]t[ra]ct[us] or by the p[er]fects:—ut as, amor love jussit commanded (me) scribere to write (a verba) those things quae which p[er]tinentitit ashamed me or which I was ashamed dicere to speak. Jussus being ordered contumere facinus to violate the treaty. Id est he was then then, or at that time, dignus worthy amari to be loved. (Est) tempus it is time tibi for you abire to go away, that is, to be gone.

Infinita verba infinitive verbs, that is, verbs of the infinitive mood interdum sometimes ponuntur are put sola alone or by themselves p[er] ellipsin by the figure ellipsis: ut as, hinc from this time or upon this spargere in vinum [he began] to scelleri abroad, that is, to throw out, or forth, ambigua voces ambiguous or equivocal sayings, et ad ediscuntur learning themselves g[ra]t[is], querere to seek arma means to destroy me:—

Gerundia gerunds et ad supina supines regunt governatus the cases suorum verborum of their own verbs:—ut as, efferor, I am transported studio with desire videndi of seeing vestros patres your fathers. Est utendum it is to be employed, that is, we must employ, or make use of, utroque our time: etas time p[er]terit passes away cito p[er]de with nimble step. Mittimus we send scitatum to consult oracula the oracle Phoebi of Apollo.

Gerundia in -di gerunds in -di habent have eandem constructionem the same construction cum with genitivis (casibus) substantivis upon certain substantives, tum and also adjectivis adjectives: ut as, inustus amor an innate love or a natural desire habendi of having, that is, of getting (honey), urget urges

or excites Ceorópias ápes the Áttic bees. Ænéas (fáther) Ænéas in célsâ púppi on his lófty stern, that is, on board his stáately ship, jàm cértus eúndi alreády sure of (or detérmined upón) góing.

Gerúndia in -do gérunds in -do óbtinent obtain (or have) eándem constructiõem the same constructiõem cum with ablatívis (cásibus) áblative cásés; et and álso gerúndia in -dum gérunds in -dum cum with accusatívis (cásibus) accúsative cásés:—ut as, rátio the mánner or means scribéndi of wrítting est is conjúcta conjoined or connécted cum loquéndu with speákíng, or, with óratorý. Vítium díseáse álitur is fed or núrtered atquè and vívit lives tegéndo by béíng còvered or conceáled. Lócus a place amplíssimus most ámple ad agéndum for pleáding, that is, véry mágnificent and hónourable to pleád in.

Cùm when necéssitas necéssity significátur is signified, gerúndia in -dum gérunds énding in -dum ponúntur are put or úsed cítra præpositiõem this side of a præpositiõem, that is, withóut a præpositiõem, vérbo “est” the verb “est” áddito béíng ádded:—ut as, est orándum it is to be práyed, that is, we must pray ut sit that there be or that we may have sána mens a sound mind in sáno córpore in a sound bódy. Est vigilándum éi it must be wátched by him, that is, he must watch qui who cúpit desíres víncere to cónquer.

Gerúndia gérunds étíam álso vertúntur are chánged in adjectíva nómina ínto ádjective nouns:—ut as, dúci to be led or índuced præmio by rewárd or a bribe ad accusándos hómines to accúse men est is próximum next akín latrocínio to róbbery.

Supínum in -um the súpíne in -um significat signifies actíve áctively, et and séquitur fólloWS vérbum a verb aut or partícípium a partíciple significans signífying mótum mótiõem ad lócum to a place:—ut as, véniunt they come spectátum to see, véniunt they come ut to the end that ípsæ they themsélves specténtur may be seen. Mílites sóldiers sunt míssi were sent speculátum to view árcem the cítadel.

Supínum in -u the súpíne in u significat signifies passíve pássively, et and séquitur fólloWS adjectíva nómina ádjective nouns:—ut as, (id) quod that whích est is fædum foul or fíthy fáctu to be done, Ídem the same est is et álso túrpe base or shámeful dictu to be spóken.

(Nómina) quæ nouns which significant signify pártē a pórťion or part tēmporis of time ponúntur are put frequētiùs óftēner, that is, more cómmonly in ablatívo (cásu) in the áb-lative case :—ut as, nēmo mortáľium nóbodý of mórtals, that is, no mórtal man sápit is wise ómnibus hórīs at all hours or times.

Aútēn but (nómina) quæ nouns which significant signify duratíonēn any continúance, or duratíon tēmporis of time, ponúntur are put férē cómmonly in accusatívo (cásu) in the accúsative case :—ut as, híc here jàm now or from this time regnábĭtur it shall be swáyed, that is, kings shall reign tēr centum threē húndred tótos ánnos whole years, or, full threē húndred years.

Dícimus etiám we say álso : In paúcis diébus in a few days, méaning, withín the pėríod of a few days. De diē by day. De nocte by night. Promítto I prómise in diē into or for a day. Cómmođo I accómmođate or I lend in mēsem for a month. Nátus ad quinquagínta ánnos born to fifty years, that is, fifty years old. Stúđui I stúđied per tres ánnos for threē years. Púer a boy or child id ætátis that of age, méan-ing, of that age. Non plus not more than, or, not above tríduum the space of threē days, aut or trídúo the space of threē days. Tértio (diē) on the thĭrd vėl or ad tértium (diē) at the thĭrd (ánťe) caléndas befóre the caléndas vėl or calendárum of the caléndas of the month.

Spátium distance lóci of place pónitur is put in accusatívo (cásu) in the accúsative case, et and intėrdũm sómetimes in ablatívo (cásu) in the áb-lative :—ut as, jàm now procėsseram I had advánced mille pássus a thóusand steps or a mile. Ábest he is dístant quingéntis míllibus pássuum fĭve húndred thóusand of steps or fĭve húndred míles ab úrbe from the city. Íťēm álso, ábest he is dístant bíđui two days' jóurnėy : ubi where spátium the space vėl or spátio by the space, íťinere by a jóurnėy, vėl or íťer a jóurnėy, intėllígĭtur is understóod.

Om'ne vėrbum évery verb admittit admĭts genitívum (cásum) a gėnĭťive case nóminis of the name óppĭdi of a city or town in quo (óppĭdo) in which áctio fit an áctĭon is done, that is, in which aught takes place ; móđo provided ónly sit it be primę (declinatíonis) of the fĭrst vėl or secúndę declinatíonis of the sécond declėnsĭon, et and singúlaris númeri of the singúlar númber : ut as, quĭd what fácĭam shóuld I do Rómę at

*Rome? Nescio I know not mentiri (how) to lie, that is, I cannot utter falsehoods.*

Hi genitivi (casus) *these génitive cases, húmī upón the ground, dómī at home, militiæ in warfare or abroad, bélli of or in war, sequuntur fólloīn fórmam the constrúction propriórum (nóminum) of próper names;—ut as, arma arms sunt are párvī of little worth fóris abroad, nísī unless est there is consílium cónsel or wisdom dómī at home. Fúim⁹s we were ; sémper álways únà togéther militiæ abroad or in war, et and c dómī at home.*

Vérūm *but si if nómen the name óppidi of a city or town, fúerit be (literally, may or shall have been) plurális númeri of the plúral númber duntáxat ónly, aut or tértiæ declinatiónis of the thirð declénsion, pónitur it is put in ablativo (casu) in the áblative case :—ut as, Cólchus a Cólchian, an or Assýrius an Assýrian ; nutritus brought up Thébīs at Thebes, an or Árgis at Árgos. Ventósus being wind-like, that is, fickle or incónstant as the wind, Rómæ at Rome ámem I (can) like Tíbur the city Tíbur, Tíbure at Tíbur (ámem) Rómam I (can) like Rome.*

Nómen *the name lóci of a place féré cómmonly ádditur is ádded to, or, put áfter vërbis verbs significántibus signifying mótum mótion ad lócum to a place, in accúsativo (casu) in the accúsative case sine præpositiône withóut a præpositiôn :—ut as, concessi I went Cantabrigiam to Cámbridge ad capiéndum to take cúlturn cúlture or cultivátiôn ingénii of génius, that is, to get leárning.*

Ad hunc módum *to (or áftër) this mánnér útimur we use dómus a house, et and rus the cóuntry :—ut as, capéllæ ye little she-goats sáturnæ being full íte dómum go home, Hesperus the E'vening star vénit comes, that is, the evening approaches, íte be gone. Ego íbo I will go rus ínto the cóuntry.*

Nómen *the name lóci of a place féré cómmonly ádditur is ádded to, or, put áfter vërbis verbs significántibus signifying mótum mótion à lóco from a place in ablativo (casu) in the áblative case, sine præpositiône withóut a præpositiôn :—ut as, nísī unless ésses proféctus you had gone, that is, if you had not gone Rómā from Rome ántè befóre, relínqueres you would leave éam it nunc now.*

Impersonália vërba *impërsonal vërbs non hábent have not nominatívum (casum) a nóminative case enunciátum expressed*

(in Latin) :—ut as, júvat it is *pleasant* íre to go sub úmbras under the shadows, or into the shade.

Hæc impersonália (vérba) these *impersonals*, interest it *interests*, et and réfert it *concerns*, jungúntur are *joined* quilibet genitivis (cásibus) unto any *genitive cases* you like, præter except or with the *exception* of hos femininos ablativos (cásus) these *feminine ablative cases*. meâ with mine ; tuâ with thine ; eâ with his, hers, its, theirs ; nostrâ, with ours ; vestrâ, with yours ; et and cujâ, with whose ?—ut as, interest it *interests* or *concerns* magistrátus a *magistrate*, that is, it is his duty, tueri to defend bonos (hómínes) the good, animadvertere to *animadvert* in malos (hómínes) upon the bad, that is, to *punish* the bad. Réfert tuâ it *concerns* your business, that is, you, nōsse (for novisse) to know te ipsum yourself.

Ei alio bi genitivi (cásus) these *genitive cases* addúntur are *added*. tanti of so much, quánti of how much, magni of a great deal, parvi of little, quancúncue of how much soever, tantidem of just so much : ut as, réfert tanti it *relates* of so much, that is, of such *concern* is it ágero to do *honesta honest* things, that is, to *act* honestly.

Impersonália (vérba) *impersonal verbs* pósito put *acquisitive* *acquisitively* póstulant *demand* or *require* dativum (cásus) a *dative case* :—autem but (ea vérba) quæ those *verbs* which ponúntur are *put* transitivè *transitively*, (póstulant *require*) accúsativum (cásus) an *accusative case* : ut as, bñefit it *benefits* nobis us, that is, we *enjoy blessings* à Déo, from God. Júvat it *delights* me me íre to go per altum over the deep, that is, to *travel* by sea.

Véro but *prepositio* ad the *preposition* ad propriè additur is *properly* or *peculiarly* added his (vérbis) unto these *verbs*, attinet it *belongs*, pertinet it *pertains*, spectat it *concerns* : ut æ, vis v. ald you have me me dicere to *speak* (id) quod (that) which *attinet* belongs ad te to you ? Spectat it *looks* ad omnes (hómínes) to all men, that is, it *concerns* all vivere to *live* bene well or right, *adly*.

Accusativus (cásus) an *accusative case* cum with *genitivo* (cásus) a *genitive*, subiicitur is *subjoined* to or *put* after his impersonálium (vérbis) these *impersonal verbs*, pœnitet it *repents*, tæ let it *repries*, miseret, it *pitieth*, miserescit, it *commiserates*, pudet it *shames*, piget it *irks* or *grieves* :—ut as, si if vixisset he had lived ad centésimum annum to (his) hún-

*dreadth year, non poeniteret it would not repent, that is, it would not have repented eum him suæ senectutis of his old age. Miseret me it pities me tui of thee, that is, I pity thee.*

Impersonale verbum an impersonal verb passivæ vocis of the passive voice potest can or may accipi be taken pro for singulis personis the several persons respectively, that is, for each person utriusque numeri of both numbers elegantè elegantly, or with elegance: —ut as, statur it is stood (à me by me), id est, that is, sto I stand, (à te by thee, that is), stas thou standest, (ab illo by him, that is), stat he stands, (à nobis, by us, that is), stamus we stand, (à vobis by you, that is), statis you stand, (ab illis by them, that is), stant they stand: videlicet you may see, or namely, ex vi by virtue casus of a case adjuncti added to it: ut as, statur it is stood à me by me, id est that is, sto I do stand: statur it is stood ab illis by them, id est that is, stant they do stand.

Participia the participles of verbs regunt govern casus the cases verborum of the verbs à quibus (verbis) from which derivantur they are deduced or derived: —ut as, tendens stretching forth or spreading out duplices palmas double open-hands or both his palms or hands ad sidera to the stars, or towards heaven, refert he utters voce with voice, that is, loudly talia (verba) such words as these.

Dativus (casus) a dative case interdum sometimes additur is added participiis to participles passivæ vocis of the passive voice,—præsertim especially si if exeunt in -dus they end in -dus: ut as, magnus civis a great or mighty citizen or subject obiit (for obivit) died, et and formidatus (one) feared Othoni to O'tho, that is, a person dreaded by O'tho. Chremes restat Chremes remains, qui who est is exorandus to be beseeched mihi to me, that is, to be yet prevailed upon by me.

Participia participles, cum when fiunt they are made or become (adjectiva) nomina adjective nouns exigunt require genitivum (casum) a genitive case: ut as, appetens greedy alieni (negotii) of another man's property,—profusus lavish sui (negotii) of his own.

Exosus hating, perosus utterly hating, pertesus weary of, significántia signifying activè actively, exigunt require accusativum (casum) an accusative case: ut as, astronomus an astronomer exosus hating mulieres women ad unam (mulierem) to one, that is, in general. Perosæ utterly hating im-

múndam segnitíem *filthy sloth or idleness*. Pertúsus quite *weary or tired* of suam ignáviám *his own sluggishness*.

Exósus *detested*, et and perósus *hated to death*, significántia signifying *passivè passively*, legúntur *are read* cum with dativo (cásu) a *dativè case*: ut as, exósus *detested or greedily hated* Déo of God, et and sanctis the *saints*. Germáni the *Germans* sunt *are* perósi *mórtally ódious* Románis to the *Rómans*, that is, *are mórtally hated by the Rómans*.

Nátus *born*, prognátus *procreated*, sátus *sprung*, crétus *descended*, créatus *begotten or produced*, órtus *rísen*, éditus *brought forth*, exigunt *require* ablatívum (cásu) an *ablative case*; et and sèpè *óftentimes* cum with præpositióne a *preposition*: ut as, bóna (fémina) a *virtuous lady* prognáta *born* bonis paréntibus of *virtuous párents*. Sáte O thou who art *sprung* sánguine from the blood Divúm (for Divórum) of the *Gods*! Quo sánguine from *what blood* crétus *descended*! Vénus órta *Vénus sprung mári from the sea* præstat *secúres* máre the sea *cúnti to the pèrson góing, that is, to the pássenger*. Éditus *sprung* térrâ from the *earth*. Fúi I was *nýmpha a nymph* édita *descended* de mágno flúmine from a *great river*.

Ex lo or *behold* et and ecce *look or see*, advérbia *adverbs* demonstrándi of *showing*, jungúntur *are joined* fréquentiùs *more fréquently*, that is, *most còmmonly* nominatívo (cásu) to a *nóminative case*: accusatívo (cásu) to an *accúsative*, ráriùs *séldomer, that is, less fréquently*: ut as, èn see Priámus Priám. Ecce tibi *behold for thee* nóster státus *our state or condition*. En lo quátuor áras *four áltars*: ecce *see* there dúas (áras) *two tibi for thee*, Dáphni O Dáphnis, atquè and dúo altária *two sacrificial hearths* Phébo for *Phábus or Apóllo*.

En lo or *behold*, et and ecce *look at or see*, (advérbia) exprobrándi *adverbs of upbraiding*, jungúntur *are joined* accusatívo (cásu) sóli to an *accúsative case only*:—ut as, èn ánimum et méntem *see a mind and a disposition*. Autèm but ecce *áltèrnum see the óther (here)*.

QUÉDAM advérbia *certain adverbs* loci of *place*, témporis of *time*, et and quantitátis of *quantity*, admittunt *admit* genitívum (cásu) a *génitive case*.

1. Lóci of *place*: ut as, ubi *where*, ubiñàm *where*, nusquàm *no where* èo *thither*, longè *far*, quò *whither*, ubivís *any where*,



*húccinè what hither, &c.*—*ut as, ubi gentium where of nátions or in the world? Invenitur he is found nusquam loci no where of place, that is, no where. Est ventum it is come, that is, men are now arrived eò impudentiæ at that (degréé) of impudence. Quò terrarum to what part of lands or of the globe or earth abíit (for abívit) is he gone?*

2. *Témporis of time* : *ut as, nunc now, tunc then, tum then, intéreà in the mean time, pridie the day before, postridie, the day after, &c.* : *ut as, poteram I could do nihil nothing amplius more tunc témporis then of time, that is, at that time quam than flere weep. Inierunt (for iniverunt) they entered or began pugnam the fight or battle pridie the day before ejus diéi that day. Pridie the day before calendarum the calends of the month, vel or calendas the calends of the month.*

3. *Quantitátis of quantity* : *ut as, parum but little, satis enough, abundè abundantly, &c.*—*ut as, satis eloquentiæ enough of éloquence, parum sapiéntiæ little enough of wisdom. Audivimus we have heard abundè fabularum abundantly of tales, that is, a world of fables.*

*QUÆDAM (adverbia) some adverbs admittunt admit casus the cases nominum of the nouns unde whence or from which sunt deducta they are deduced, or were derived* :—*ut as, vivit he lives inutiliter uselessly or unprofitably sibi to himself. Mauri the Moors sunt are proximè Hispaniam next to Spain. Melius better, vel or optime the best omnium of all. Morabatur he staid or tarried amplius opinióne more than opinion, that is, longer than was expected.*

(*Hæc*) *adverbia these adverbs diversitátis of diversity, aliter otherwise, secus otherwise ; et and illa duo (adverbia) these two, antè before, post after, non raro junguntur are not séldom joined, that is, are óften joined ablativo (casui) to an ablative* :—*ut as, multò aliter much otherwise. Paulò secus little otherwise. Multò antè much before. Paulò post a little after. Venit she came longo témpore post a long time after.*

*Instar like, or égal to, et and ergò becaúse or for the sake of sump̄ta béing assumed or taken adverbialitèr adverbially, that is, as adverbs, habent have genitívum (casum) a génitive case post se after them* : *ut as, ædificant they build équum a horse divínâ arte by the divíne art or aíd Pálladis of Pállas, or Minérva, instar montis as big as a mountáin. Donari to be gifted or rewarded ergò for the sake of virtútis virtue.*

CONJUNCTIONES conjunctions copulativæ copulative et and  
 disjunctivæ disjunctive conjungunt join together, that is, con-  
 nect similes casus like cases, (similes) modos (like) moods, et  
 and (similia) tempora (like) tenses :—ut as, Sócrates docuit  
 Sócratēs taught Xenophóntem Xénophon et and Platónem  
 Plátō. Stat he stands récto corpore with erect body, that is,  
 with his body erect or upright, atque and despicit looks down  
 upón terras the lands or earth. Nēc scribit he neither writes  
 nec légit nor reads.

Nisi unless ratio the reason or the adoption variæ construc-  
 tionis of a different construction póscat requirere aliud another  
 thing, that is, that it should be otherwise :—ut as, émi I bought  
 librum a book centússi for a hundred pence et and plúris  
 more. Vixi I lived Rómæ at Rome et and Venétiis at Venice.  
 Nisi unless lactásses (for lactavísses) me you had suckled or  
 fed me up amántem loving or being in love, et and producéres  
 were dráwing me on, that is, had drawn (or continued to  
 draw) me on fálsá spe with false hope.

Quàm the conjunction “quàm” than, sæpè oftentimes intel-  
 ligitur is understood post áfter (hæc adverbia these adverbs)  
 ampliùs more, plus more et and mínus less : ut as, sunt there  
 are ampliùs more, that is, it is more sex menses (than) six  
 months. Paulò plùs somewhat more trecénta vehícula (than)  
 three hundred carriages sunt amíssa were lost. Nix the snow  
 núnquam néver jácuit lay álta deep mínus less quátuor pèdes  
 (than) four feet.

Quibus modis únto what moods verbórum of verbs quédam  
 adverbia certáin adverbs et and conjunctiones conjunc-  
 tions cóngruant correspond.

Nē, àn, nūm whether or not, pósita being put or úsed dubi-  
 tativè doubtfully, aut or indefinite indéfinitely, jungúntur are  
 joined subjunctivo (modo) únto a subjunctive mood : ut as,  
 réfert níhil it mátters nóthing, or, it makes no difference fece-  
 risne whether you did it àn or persuáseris persuaded (to it).  
 Vise go see nūm whether or not redierit (for redíverit) he be  
 returned.

Dùm whilst pro for dúmmodò so that, et and quousquē  
 until, póstulat claims or demánds subjunctívum (módum) a  
 subjunctive mood :—ut as, dùm so that prósím I may prófit  
 tibi you. Dùm until tértia éstas the third sámmar viderit  
 shall have seen or behéld (illum) regnántem him réigning.

Qui *who* significans *signifying* causam *the cause*, éxigit requíres subjunctívum (módum) a *subjunctive mood* : ut *as, es you are stúltus a fool qui crédas who can believe, that is, for believing huic (hómini) this fellow.*

Ut *that pro for* postquam *after that, or, since that, sicut as, et and quomodo how, júngitur is joined* indicatívo (módo) *to an indicative mood* : autem *but cum when denótat it implies or signifies* quántquam *although, útpote for as much as, vel or finálem causam the final cause, (júngitur it is joined) subjunctívo (módo) to a subjunctive mood* : ut *as, ut since that sumus we are in Pónto in Póntus, Íster the Dánube constitit frígore has stood with cold, that is, has been frózen tèt three times. Ut as túte you yourself es are, ità so cénsetes you judge or think omnes that all esse are. Ut although omnia (negótia) all things contingant should fall out, quæ (negótia) which vólo I wish, or I would, non pòssum I cannot levári be éased. Non est fidéndum it is not to be trústed, that is, no trust is to be given tibi to you ut qui as onc who fefelleris have deceived. toties so oft, that is, because you have so fréquently been found a deceiver. Dáve O Dávus, óro I intrecát te you ut that, jám now rédeat he may retúrn in víam into the way.*

Déniquè *lastly, omnes vóces all words pòsitæ put indefinitely indéfinitely, quáles such as sunt (hæ vóces) are these, quis who, quántus how great, quótus how many, &c. póstulant require subjunctívum (módum) the subjunctive mood* : ut *as, vídeo I see cui to whom, or to what sort of man scríbam I am writing. Quántus how great assúrgat he rises up in clýpeum (hóstis) against the enemy's shield : quo túrbine with what a whirl or force tórqueat he hurls hástam the lance !*

PRÆPOSÍTIÓ a *preposition subaudíta understood interdùm sometimes facit makes, or causes, ut that ablatívus (cásus) an ablative case addátur be added* : ut *as hábeo I have (or I esteém) te you loco in the place paréntis of a párent, id est, that. is, in loco.*

PRÆPOSÍTIÓ a *preposition in compositione in compositione nonnunquam sometimes régit governs eúndem casum the same case quem (cásus) which regébat it governed et álso éxtra compositionem out of composition* : ut *as, detrúdunt they thrust off náves the ships or véssels scópulo from the rock. Prætereo. I pass by te you insalutátum unsalúted, that is, I pass you without salúting you.*

Vérba *rerbs* compósita *compounded* cum *with* (præpositionibus *the prepositions*) à, ab, ad, con, de, è, ex, in, nonnunquam *sometimes* répetunt *repet* easdem præpositiones *the same prepositions* cum suo casu *with their case, that is, with the case which they govern*, extra compositionem *out of composition*,—atque *and* id *that* or *this* elegantè *elegantly* :—ut *as*, abstinnérunt *they abstained* à vino *from wine*.

In *the preposition* “in,” pro *for* erga *towards*, contra *against*, ad *to*, et *and* supra *above*, éxigit *requires* accusativum (casum) an *accusative case* :—ut *as*, accipit *she receives* or *admits* ánimam *a feeling* atque *and* mentem *a mind* benignam *kind, that is, she conceives or entertains kindly thoughts and inclinations* in Teucros *towards the Trojans*. Péccem *I should offend* in pública còmmoda *against the public advantage, or good*. Hérès an *heir* quéritur *is sought* in régnum *for the kingdom*. Impérium *the government or power* Jóvis of Júpiter *est* *is* in régés ipsos *over kings themselves*.

Sub *the preposition* “sub” *under*, cum *when* refértur *it has relation or relates* ad témpus *to time*, férè còmmonly júngitur *is joined* accusativo (casui) *to an accusative case* : ut *as*, sub idem témpus *about the same time*, id *est* *that is*, circa *about* vèl *or* per *throughout* idem témpus.

Súper *the preposition* “super” *over*, prò *for* últra *beyond*, appónitur *is put* accusativo (casui) *to an accusative case* ; pro *for* de *of* or *concerning* (appónitur *is put*) ablativo (casui) *to an ablative* :—ut *as*, próferet *he will extend* impérium *the empire (or kingdom)* et *both* súper Garamántas *beyond the Garamantians or Africans* et *and* Indos *the Indians*. Rógitans *inquiring and inquiring* órer *again* múlta *many things (or much)*, súper Priamo *concerning Priam*, múlta *many things (or much)* súper Héctore *about or concerning Héctor*.

Ténus *as far as* júngitur *is joined* ablativo (casui) *to an ablative case* et *both* singulári (número) *in the singular* et *and* pluráli (número) *plural number* :—ut *as*, ténus púbe *as high as the waist or groin*. Ténus pectoribus *up to the breasts*.

At *but* genitivo (casui) *to a genitive case* pluráli (número) *in the plural number* tantum *alone* : et *and* sèmpèr séquitur *it always follows* suum casum *its case* :—ut *as*, crúrum ténus *as high as the legs*.

INTERJECTIÓNES *interjections* ponúntur *are put, that is, are used*, non rárò *not seldóm*, in ótther words, *are frequently*

*employed sine casu without a case:—ut as, connixa having yeaned, reliquit she abandoned or left spem grægis the hope of the flock, ah alás! in nudâ sílice upon the bare flint, that is, on the hard and naked rock. Quæ deméntia what madness (is this) málum (with) a mischief!*

*O! exclamántis the interjéction “O!” of a pèrson exclaiming, júngitur is joined nominatívo (cásui) to a nóminative case, accusatívo (cásui) to an accúsative, et and vocatívo (cásui) to a vócatíve:—ut as, O féstus díes O! the jóyful day hóminis of (mórtal) man! O nímiùm fortunátos agrícolas O! too fórtunate húsbándmen, si if nòrint (for nóverint) they knew síua bóna their own háppiness! O formóse púer O! beautiful boy, nè créde trust not nímiùm too much colóri to colóur, or com- pléxion; that is, to your beauty.*

*Heù ah! et and proh wo! or alás! júngúntur are joined nùnc now or sòmetimes nominatívo (cásui) to a nóminative case, nùnc now or at óther times accusatívo (cásui) to an accúsative:—ut as, heù píetas ah! his píety! Heù prísca fides ah! the áncient intégrity! Heù ínvisam stírpem ah! the ódious stock or race! Proh! Júpiter O! Júpiter, tu thou, hómo man, ádigis me drívest me ad insániam to mádness. Proh fidem alas! the fáith or help Déúm (for Deórum) of Gods átquè and hóminum of men! Ítem likewise vocatívo (cásui) to a vócatíve case.—ut as, Proh! sáncte Júpiter O! sacred Jone.*

*Hei wo! et and vœ alás! júngúntur are joined datívo (cásui) to a dátíve case:—ut as, hei míhi wo! me quòd that ámor love est is medicábilis cúrable nùllis hêrbis by no herbs or medicámènts. Vœ alás! mísero míhi wrétched me, that is, O alás! wrétched man that I am, de quántâ spe from how great hope decídi have I fálleñ,—that is, from what hígh hopes am I fálleñ!*

## PROSODY CONSTRUED.

*PROSÓDIA prosody est is (éa) pars that part grammaticæ of grámmar, quæ which docet téaches quantitatém the quantity or true time syllabárum of syllables.*

*Prosódia prosody (vulgò) divíditur is (cómmonly) divided in*

*tres partes into three parts, tōnum the tone, spiritum the breathing, et and tēmpus the time.*

*Hoc loco in this place est visum nobis it is seen to us, that i. it is thought proper by us, tractare to treat tantum only de tempore of time or quantity.*

*Tēmpus time est is mensūra the measure or duration proferendæ syllabæ of uttering or pronouncing a syllable.*

*Brève tēmpus a short quantity or time notatur is marked or distinguished sic thus (˘):—ut as, (gratiā exempli, for the sake of example), Dōminūs the Lord:—autem but longum (tēmpus) a long quantity (notatur is marked) sic thus or after this fashion (˘):—ut as, cōntrā against.*

*Pes a foot est is constitutio the placing together duarum syllabarum of two syllables vel or plurium (syllabarum) of more (than two) ex from (or according to) certā observatione the certain observation (or observance) temporum of the times or measures of the syllables.*

*Spondæus a spondee est is dissyllabus (pes) a dissyllable foot, that is, a foot consisting of two syllables: ut as, vir-tūs virtue.*

*Dactylus a dactyle est is trissyllabus (pes) a trissyllable foot,—that is, a metrical foot consisting of three syllables: ut as, scri-bē-rē to write.*

*ScANSIO scansion or scanning est is legitima commensuratio the legitimate commensuration (or, the measuring according to Rule) versūs of a verse in singulos pedes into its several feet, that is, the dividing it correctly into the metrical feet whereof it is formed.*

*Scansioni to scansion, or the scanning of a verse, accidunt there happen or belong figuræ the figures (appellatæ called) Synalæpha, Ecclipsis, Synæresis, Diæresis, et and Cæsura.*

*Synalæpha the figure Synalæpha est is elisio the elision or striking out vocālis of a vowel in fine in or at the end dictionis of a word ante alteram (vocālem) before another (vowel) in initio in the beginning sequentis (dictionis) of the following word:—ut as, crastina vita to-morrow's life est is nimis sera too late, vive live. hodiè to-day. In this verse, pro for vītā, vīvĕ, we pronounce or say vīt' and vīv'.*

*At but heu! alas! et and O! the interjection O! nunquam intercipiuntur are never intercepted, or struck out; that is, are never elided by synalæpha.*

*Ecthlipsis the figure Ecthlipsis est is quôties as ôften as m the lëtter m perimitur is cut off cum with súa vocáli its vowel, próximâ dictione the next word exórsâ beginning à vocáli with a vowel: ut as, mónstrum a mónstr. horréndum horrible, infórme úgly, ingens huge or of vast bulk, cúi to whom lúmen the light (est) adéptum has been táken away, that is, a hórrid, úgly, big mónster, deprived of his sight. In this verse pro for mónstrum horréndum, infórme, we pronóunce mónstr' mhorrénd' minfór'm'.*

*Synáresis the figure Syndresis est is contráctio the contráction duárum syllabárum of two syllables in únám (syllabam) into one:—ut as, seù or whéther alveária the bee-hives fúerint téxta may have been wóven lénto vímine of límber óster. Here the word alveária is pronóunced quási as though esset scriptum it were written alvária.*

*Diáresis the figure Diáresis est is ubi when ex únâ syllabâ of one syllable disséctâ divided dúæ (syllabæ) two syllables fiunt are made:—ut as, debúerant they ought (literally, had ówed) evolúisse to have unwóund súos fúsos their spíndles. Evolúisse, pro for evolúisse.*

*Cæsúra the figure Cæsúra est is cùm when post áfter absolútum pédem an ábsolute or a pérfect foot brévis syllaba a short syllable exténditur is extended or made long in fíne dictionis in or at the end of a word:—ut as, inhians intént upón pectóribus the víscera, or inner parts, cónsultat she cónsults spirántia écta the réeking or pánting éntails.*

*Heróicus vérsus an heroic verse, qui (vérsus) which dicitur étiam is called álso Hexámeter (by the name of) Hexámeter cónstat consists ex sex pédibus of six feet:—quintus lócus the fifth place (of the verse) peculiáritèr peculiárlý (or, in a spécial mánnér) víndicant sibi árrogates or claims to itself dáctylum a dáctyle,—séxtus (lócus) the sixth (place requíres) spondéum a spondee; réliqui, (lóci) the óther pláces (hábent) hunc have this foot vél illum or that (cúther a dáctyle or a spondee) próut accórding as vólumus we will or like: ut as, Títyre O Títyrus, tu thou, récubans réclining sub tégmíne únder the cóver pátulæ fúgi of a wide-spreading beech-tree.*

*Spondæus a spondee étiam álso aliquándò sómelimes reperitur is found in quinto lóco in the fifth place:—ut as, cara sóboles (thou) dear offspring Déum (for Deórum) of the*

*Gods, mēgnum incrementum great increment, that is, illustrious progeny Jōvis of Jūpiter.*

*Ūtima sýllaba the last sýllable enjuscúnque vérsus of évery versé habétur is accountéd commúnis cónmon, that is, may be éither a long or a short sýllable at pléasure.*

*Elegiacus vérsus an elegiac versé, qui (vérsus) which et álso hábet has nómen the name Pentámetri of Pentámeter, cónstat consists è dúplici penthemímeri of a dóuble penthémimer, that is, of two penthémimers, quárum (penthemímerum) whereóf or of which prior (penthemímeris) the fórmer or first of the two compréhéndit contains dúos pédes two feet, dactýlicos dactýlic, that is, dactýles, spondíacos spondiác or spondees,—vél or alterútros éither the one or the óther of those; cum with lóngâ sýllabâ a long sýllable:—áltera (penthemímeris) the óther penthémimer (compréhéndit) étiâm contains álso dúos pédes two feet, sèd but omnínò dactýlicos whóllý dactýlic, that is, álways dactýles, ítém likewise cum with lóngâ sýllabâ a long sýllable:—ut as, ámor love est is res a thing pléna full solliciti timóris of ánxious fear.*

#### THE QUANTITY OF FIRST AND MIDDLE SYLLABLES.

I. *VOCÁLIS a vówel ánte befóre dúas consonántes two cónsonants, aut or dúplicem (consonántem) a dóuble cónsonant, in eádem dictione in the same word, est is ubiqúe éverywhere lóngâ long positíone by positíon: ut as, (in the words) vén'tus the wind, áx'is an áxle-trec, patr'zo I act like my father, cū'jus of whom or of what.*

II. *Quòd si but if cónsonans a cónsonant cláudet término or close priórem dictionem the fórmer word (that is, the first word of the two), sequénte (dictione) the fólloving word ítém álso inchoánte beginning à consonánte by or with a cónsonant, vocális the vówel præcédens géing befóre étiâm álso érit will be lóngâ long positíone by positíon:—ut as, sum I am májor gréater quàm than cūi whom, that is, one whom fortúna fòrtune pòssit is áble nocére to hurt. Sýllabæ the sýllables -jor, -sum, quàm, et and -sit, sunt lóngæ are (here) long positíone by positíon.*

III. *At si but if prior dictio the first word of the two éxeat término in brévem vocálem in a short vówel, sequénte (dictione) the fólloving word incipiénte beginning à duábus cónsonántibus by or with two cónsonants, intérdum sómctimes*



prodūcitur *it is made long, that is, the final lētter is lengthened, sēd but rāriūs sēldomer, mēdning, not ōften* :—ut *as, occūltā spōliā the sēcret spoils : here the final “a” of “occūltā” is lengthened befōre initial “sp-” either by this Rule or by Cēsūra.*

IV. Brēvis vocālis *a short vōwel* ante mūtā (līterā) befōre *a mute, liquidā (līterā) sequēte a liquid following, rēdditur is rēndered commūnis cōmmon* :—ut *as, (in the words) pātris of a fāther, vōlucris (vèl volūcris) of a bird. Vērō but lōnga (vocālis) a long vōwel non mutātur is not altered or changed* :—ut *as (in the words) arātrum a plough, simulācrum an image.*

VOCĀLIS *a vōwel* ante ālterā (vocālem) befōre *another vōwel in eādē dictionē in the same word est is ubiqūē every-where brēvis short* :—ut *as (in the words) Dēus God, mēus mine, tūus thine, pīus gōdly or affēctionate.*

Excīpiās *you may or must excēpt* genitīvos (cāsus) *génitive cāsēs (finītos) in -ius ending in -ius, habēntes hāving secūndam fōrmā the sēcond form or declēnsion pronōminis of a pronōun* :—ut *as, ūnius vèl unius of one, illius vèl illius of him, her, it or that, &c. ; ubi where or in which i the vōwel “i” reperitur is found commūnis cōmmon ; licèt althōugh in altērius in the word “altērius” of another, sit it be sēmpēr ālways brēvis short : in aliūs in the génitive “aliūs” of another, (sit) sēmpēr it be ālways lōnga long.*

Etīā *likewise* genitīvi (cāsus) *the génitive et and datīvi (cāsus) dātive cāsēs quīntæ declinātionis of the fīfth declēnsion sunt are excīpiēdi to be excēpted, ubi where, or in which e the vōwel “e” inter betwixt or betwēen gēminum i double “i” that is, précéded and followed by the lētter “i,” fit is made lōnga long ; ut as (in the word) faciēs of a face :—aliōquē non ōthērwise not ; ut as (in the words) rēi of a thing, spēi of hope, fidēi of faith.*

Etīā *also* *fi-* the *sýllable fi-* in *fio* in the verb “*fio*” *I am made or I becōme, est lōnga is long ; nisi unless e et r the lētters e and r sequūntur follow sīmūl togēther* : ut *as (in the two words) fīrēm I might becōme, fīrī to be made or done* :—vélūt *thus, jām now omnia (negōtia) all things fiunt are done quæ (negōtia) which negābam I denied. pōsse mērc āble fīorī to be done, that is, which I assērted could not be done.*

Dīus *gōdlike or hēavēnly* hābet *has* *prīmā sýllabā* the

*first syllable longa long*:—*Diána the proper name Diána* (hábet primam syllabam) *communem has the first syllable common.*

*Interjéctio* *the interjection* “*ohē*” *hábet has priorem syllabam* *the prior syllable, that is, the first syllable of the two communem common.*

*Vocális a vowel ante alteram* (vocalem) *before another vowel in Græcis dictionibus in Greek words subindè now and then fit is made longa long*; ut *as*, dicite *Piérides say, O ye Muses. Respice Læerten regard Læertēs.*

*Et and in Græcis possessivis* (nominibus) *in Greek possessives*: ut *as*. *Ænéia nūtrix the Ænéan nurse, that is, Ænéus's nurse. Rhodopæus Orpheus, Rhodopéan Orpheus, that is, Orpheus of Rhódopē.*

*Om̄nis diphthongus every diphthong est is longa long apud Latīnos among or with the Lātīns*:—ut *as*, *nūrum gold, neūter neither, músē of or to a song*: nisi *unless or except præ the preposition “præ,” vocáli sequente a vowel following, that is, when a vowel follows*: ut *as*, *præire to go before, præustus burnt at one end, præamplus very large.*

*DERIVATIVA* (vocábula) *derivative words sèrè in général, or commonly, sortiūntur are allotted or assigned eandem quantitatem the same quantity cum with primitivis* (vocábulis) *their primitives, that is, with the words from which they are derived*:—ut *as*, *amátor a lover, amicus a friend, amabilis amiable*; *primā* (syllabā existēte) *brēvi the first syllable being short*,—*ab ūmō* (because derived) *from* (the verb) “*ūmō*” *I love.*

*Támèn however paúca* (vərbula) *a few words excipiūntur are excepted, quæ* (vərbula) *which dedúcta being derived à brevibus* (syllabis) *from short syllables producunt extend or lengthen primam syllabam the first syllable*:—ut *as*, *cōmō I comb or adorn the hair, à cōmā* (derived) *from “cōmā” the hair*; *ſōmēs fuel, et and ſōmētūm an assuāging plaster, à* *from ſōvēō I cherish*; *hūmānūs human, or humane, ab hūmō* *from “hūmō” a man (or woman)*; *jūcūndūs pleasant, à* *from jūvō I delight*; *jūmētūm a beast of burden, à* *from jūvō I help*; *jūnior younger, à* *from jūvénis young, —unless this last be rightly a contraction for jūvénior*; *lāternā a lantern, à* *from lāteō I lie hid*; *lēx lēgis a law, à* *from lēgō I read*; *mōbilis móreable à* *from mōvēō I move*; *nōnūs the ninth à* *from nōvēm nine*; *rēx rēgis a king,*

rēgīnā a queen, à from rēgō I rule ; sēdēs a seat, à from sēdēō I sit ; tēgūlā a tile, à from tēgō I cover ; trāgūlā a javelin, also a drag-net, à from trāhō I drag or draw ; vōmēr a plough-share, à from vōmō I throw out or cast up ; vōx vōcīs a voice, à from vōcō I call.

Et and cōtrā upōn the other hand sunt (dicta) there are words, quæ (dicta) which (etsi) deducta (although) derived à longis (syllabis) from long syllables, that is, from primitives with or of long quantity (yet) corripunt shorten primam (syllabam) the first syllable : ut as, ārēnā sand, ārīs'tā the beard of corn, ārūn'dō a reed, ab from ā'rēū I am dry or parched ; ārūs'pēs a soothsayer, or diviner, ab from ā'rā an altar ; dīcāx a jester, à from dīcō I speak or say ; dī'tiō pōwer, à from dītīs opulent, or rich ; dīsērtūs eloquent, à from dīs'sērō I dispute ; dūx dū'cīs a leader, à from dū'cō I lead ; fīdēs faith, à from fīō I am made or I become : frā'gōr a rustling noise or crash, frā'gīlīs frail, à from frān'gō I break ; gē'nū I begot, à from gīg'nō I begot ; lūcēr'nā a candle, à from lū'cēō I shine ; nā'tō nā'tās I shoot out, à from nā'tū to be grown or to be sprung up ; nō'tō nō'tās I mark, à from nō'tū to be known ; pō'sū I have put, à from pō'nō I put ; pō'tū I have been able, à from pō'ssum I am able ; sō'pōr sound sleep, à from sō'piō I lull to sleep.

Et and nonnulla alia (dicta) some few other words ex utroque genere of either sort or kind, quæ (dicta) which relinquuntur are left observanda to be observed studiosis by the studious inter legendum in (their) reading.

COMPOSITA (verba) compound words sequuntur follow quantitatem the quantity (long or short), simplicium (verborum) of their simple words : ut as, à from lē'gō lē'gīs I read (venit comes) pēr'lēgō I read through ; (à from) lē'gō lē'gās I send as an ambassador (venit comes) allē'gō I allēge, or I accise by messengers ; à from pō'tēns pōwerful, im'pōtēns weak ; à from sō'lōr I solace or cheer, cōnsō'lōr I comfort.

Tāmen yet or however hæc (pauca) brevīa (vərbula) these (few) short words, that is, these words having short syllables, (etsi) enāta (though) derived à longis (syllabis) from long syllables, excipiuntur are excepted :—dē'jērō I swear a great oath, pē'jērō I perjure or forswear, à from jūrō I swear ; in'nūbā unmārrīed, prō'nūbā a bride-maid, à from nū'bō I mārry or am mārried.

OM'NE præteritum (tēmpus) *every preterperfect tense dissyllabum of two syllables* habet has priorem (syllabam) *the first syllable of the two longam long*:—ut as, lē'gi *I have read*, ē'mi *I have bought*, mō'vi *I have moved*.

1. Tāmēn *yet excipias you may (or must) except (the preterites)* bī'bi *I drank*, dē'di *I gave*, scī'di *I have cut*, stē'ti *I stood*; stī'ti *I staid*, tūli *I bore or I suffered*, et *and* fī'di *I clove or cleft*, à *from* fīndo *I cleave*.

2. (Vérba) geminántia: *verbs doubling primam (syllabam) the first syllable præteriti (tēmporis) of the preterperfect habent have primam (syllabam) the first syllable brevem short*; ut as, cē'cidi, *I fell or have fallen*, à *from* cā'do *I fall*; cēcīdi *I have beaten*, à *from* cādo *I beat*; dī'dici *I have learnt*, fēfēlli *I have deceived*, mōmórdi *I bit or have bitten*, pēpēndi *I weighed*, pū'pugi *I pricked*, tētēndi *I stretched*, tētīgi *I touched*, tōtōndi *I shore or I have shorn*, tū'tudi *I thumped*.

Dissyllabum supīnum *a dissyllable supīne, that is, any supīne of two syllables* habet has priorem (syllabam) *the former or first syllable longam long*: ut as, vī'sum *to see*, lē'tum *to bear or suffer*, lō'tum *to wash*, mō'tum *to move*.

Excipe *except* dā'tum *to give*, ĩ'tum *to go*, lī'tum *to besmeár or daub*, quī'tum *to be áble*, rā'tum *to suppose*, rū'tum *to rush*, sā'tum *to sow*, sī'tum *to permit*, stā'tum *to stop*, et *and* cī'tum *to stir up*, à *from* cíeo cíes *I stir up*; nām *for* cī'tum *to make to go*, à *from* cío cis *I make to go*, quártæ (conjugatiónis) *of the fourth conjugátion*, habet *hath* priorem (syllabam) *the former, or first, syllable longam long*.

#### THE QUANTITY OF FINAL SYLLABLES.

I. A finíta 'a' *final, that is, final syllables in -a producuntur are produced or made long*:—ut as, ámā *love thou*, cóntrā *against*, érgā *towards*.

Excipias *you may (or must) except*, pūtā *suppose*, ítā *even so*, quíā *because*, pósteā *afterwards*, éjā, *well!* Ítēn *also*. ómnes cásus *all cases (finítos) in "a" ending in "a," cujuscúnque géneris of whatever gender fuerint they may have been, or are, (cujuscúnque) númeri (of whatever) number, aut or declinatiónis declénsion*; præter *except* vocatívos (cásus) *vocative cases à Gráecis (dictionibus finítis) in -ās, of Greek words ending in -ās*; ut as, O Ænéā O Ænéas, O Thómā O Thómas.—et *and* ablatívum (cásus) *the ablative*

case (*singular*) *primæ declinatio*nis of the *first declension*; ut *as*, *mūsâ* *by or with a song*.

*Numeralia* (*nômina*) *nûmeral nouns*, that is, nouns of *nûmber* (*finita*) in *-ginta* *ending in "ginta"* *hábent have finalem* (*literam*) *the final or last letter*, (that is, the *terminational syllable*) *commûnem* *common*, sêd *but* *frequentiùs* *oftener or more frequently* *lóngam* *long*:—ut *as*, *trigintâ* *thirty*.

II. (*Vérba*) *desinéntia words ending in b, d, t, in ány of the threc mutes b, d, t*, sunt *brévia are short (as to the terminational or final syllable)*:—ut *as*, *âb* *by or from*, *âd* *to*, *cápût* *the head*.

III. (*Vérba*) *desinéntia in c words ending in c* *producûntur are made long*:—ut *as*, *âc* *and*, *sic* *so*, *et* *and* *advérbium* *the adverb* *hîc* *here*.

Sêd *but* *dúo* (*vérbula finita*) in *c* *two (words ending) in c*, *corripiûntur are shortened*,—*nêc* *neither*, *et* *and* *dônêc* *until*.

*Tría* (*vérbula*) *three words (ending in c)* sunt *commûnia are common*, that is, are *either long or short as to the quantity of the syllable thus terminating*, *nâmely*, *fâc* *do thou*, *prônomen* "*hîc*" *the pronoun "hîc,"* *et* *and* *neûtrum* (*génus*) *êjus* *its neuter* "*hûc*," *módò* *provided only* *non* *sit* *it be not* *ablativi* *cásûs* *of the ablative case*.

IV. *E finita 'e' final, that is, words ending in -e*, sunt *brévia are short (as to the last letter)*:—ut *as*, *márê* *the sea*, *pênê* *almost*, *légě* *read thou*, *scribě* *write*.

*Om'nes voces all words quintæ inflectionis of the fifth declension* (*finita*) in *-e* *ending in -e* sunt *excipiéndæ are to be excepted*:—ut *as*, *fidē* *with faith or fidelity*, (*the ablative case of fides faith*), *et* *and* *diē* *in the day-time or by day*: *únâ* *together* *cum* *with* *particulis* *the particles (or words)* *enátis* *indè derived from it, that is, from "diē"*: ut *as*, *hódîē* *to-day*, *quotídiē* *daily*, *prídiē* *the day before*, *postrídiē* *the day after*: *ítêm* *also* *quárē* (*that is, quâ re*) *whêrefore*; *quadrê* (*that is, quâ dē rē*) *for what pûrpose or cause*; *earē* (*that is, eâ rē*) *thêrefore*; *et* *and* *sî* *quâ* *sunt* *simília* (*vocábula*) *if there be ány (more words) of the like sort or derivátion*.

*Et* *ítêm* *and* *álso* *secúndæ persónæ singuláres* *the sécond pèrsons singular* *secúndæ conjugatióis* *of the sécond conjugátion*: ut *as*, *dócē* *teach*, *móvé* *move*.

*Etiâm* *álso* *monosýllaba* (*all*) *mónosýllables* (*finita*) in *e*

ending in "e" producuntur are made long:—ut as, mē re, tē thee, sē himself, herself, itself, or themselves; præter except enclitica conjunctiones the enclitic or adjunctive conjunctions, -quē and -nē whether or not, -vē or.

Quin et moreover, too, adverbia adverbs (finita) in -e ending in "e" deducta deduced or derived ab adjectivis from adjectives secundæ declinationis of the second declension habent have e the letter e longum long:—ut as, pulchrē beautifully; doctē learnedly; vāldē mightily pro for vālidē.

Quibus (vōcibus) to which (adverbia) the adverbs fērmē commonly, et and fērē almost, accedunt accede or are added: tāmēn yet bēnē well, et and malē ill omninō corripuntur are altogether or always made short.

Postremō lastly, (vērba) quæ words which scribuntur are written à Græcis by the Greeks per η with the letter "ēta," that is, long "ē," producuntur are lengthened naturā by nature, cujuscūque cāsus of whatever case fuerint they may have been, or are, (cujuscūque) gēneris (of whatever gender), aut or numeri number: ut as, Lēthē the river Lēthē, or Wāter of Oblivion; Anchīsē with Anchisēs; cētē whales; Tēmpē the vale of Tēmpē, a plesant place in Thēssaly.

V. I finita -i final, that is, final syllables in i sunt longa are long: ut as, dōminī lords, magistri masters, amārī to be loved.

Præter except mihi to me, tibi to thee, sibi to himself, herself, itself, or themselves, ubi when or where, ibi there, quæ (vērba) which words sunt are communia common (as to the last syllable).

Vērō but nisi unless, et and quāsi as if, corripuntur are shortened; that is, they have the final "i" short.

Cujus sortis of which kind etiā likewise sunt are dativi (cāsus) the dative (cāses) et and vocativi (cāsus) the vocative cāsēs (singulāres singular) Græcorum (nōminum) of Greek nouns; quōrum (nōminum) of which genitivus (cāsus) singularis the genitive case singular exit ends in o or brève in -ūs short:—ut as, (hī dativi (cāsus) these dative cāsēs, Minōidi to Minōis, or the daughter of Minos; Pālladi to Pāllas, that is, Minēra; Phyllidi to Phyllis: vocativi (cāsus) these vocative cāsēs, Alēxi O Alēxis, Amarylli O Amaryllis, Dāphni O Dāphnis.

VI. I. finita -l final, that is, final syllables in -l corripuntur

*íntur are shortened:—ut as, ánimāl an animal, Ánnibāl Hännibal, a Carthaginian general, mēl hōney, pūgīl a chām-pion or bóxer, cōnsūl. a cōnsul.*

*Præter excépt (these three words) nīl nought, contráctum contracted à of (or from) nīhīl nóthing; sāl salt, et and sōl the sun.*

*Et and quædam Hebræa (nómina) some (or cértain) Hé-brew words or names (finita) in -ēl énding in -ēl:—ut as, Michaēl the ángel Michāel, Gábriēl the ángel Gábríel, Ráp̄haēl the ángel Ráp̄hāel, Dániēl the próphet Dániel.*

*VII. N finita -n final, that is, últimate syllables in -n producúntur are léngthened: ut as, Pésān a hymn to Apóllo, Hýmēn the god of wédlock, or, márríage, quīn but, Xénophōn: a man's name, nōn no, or not, désmōn a démon or dévil.*

*Excipe excépt (these words) fōrsān perhāps, fōrsitēn per-chānce, ān whéther, támēn yet, áttamēn but yet, verúntamēn neverthelēss, et and in the preposition "in."*

*Et and his (vócibus) to these (words) accédunt accéde or are ádded illæ vóces those words, quæ (vóces) whích patiúntur súffer apócopen apócopē,—that is, loss at the end: ut as, mē'n' (for méne?) what me? vidē'n' (for vidēsne?) do you see? audī'n' (for audísne?) do you hear? Étiām álso éxīn (for exíndē) héncēforth, súbīn (for subíndē) now and then, déīn (for deíndē) thereafter, or, áfterwards, próīn (for próíndē) thérefore.*

*Quóquē in -an álso words énding in '-an,' à from nominatívis (cásibus) nóminative cáses (finitis) in -ā énding in "a:" ut as, nominatívo (cásu) in the nóminative case, Iphigeniā Iphigénia, a daúghter of Agamémnon, Ægína Ægino, a princēss of Bæbtia; accusatívo (cásu) in the accusative case, Iphigeniān Ægínān:—nam for (vóces finítæ) in -an words in 'an,' à from nominatívis (cásibus) nóminative cáses (finitis) in -ās énding in "ās," producúntur are léngthened:—ut as, nominatívo (cásu) in the nóminative case, Ænéās a Trójan princē of that name, Mársyās a Phrygian sátyr so called:— accusatívo (cásu) in the accusative case, Ænéān, Mársyān.*

*Ítēn álso, nómina, nouns in -ēn énding in "ēn," quórum (nóminum) wheréof genítivus (cásus) the génitive case hábet hath -īnis, corréptum shortened,—that is, hath the pénult short:—ut as, cārmēn a song or pōēm, crímēn a fáult or crime, péctēn a comb, tibicēn a plāyer on the flute, (cúnc̄ta habéntia)*

-inis (in genitívo cásu) *háving all of them -inis in the génitive case singular.*

Quédam (nómina) *some nouns etiám álso (fínita) in -in énding in -in per -i with an -i, ut as, Aléxīn, Aléxis (in the objéctive case) : et in -yn and in -yn per -y with the létter -y, ut as, Ityn, Itys (in the objéctive case).*

Græca (vërba) *Greek words etiám álso (fínita) in -on énding in -on, per párvum o with little o (called by the Greeks òmicrón), cujuscúnque cásus of whatsoever case fúerint they be, literally. shall or may have been:—ut as, nominatívo (cásu) in the nóminative case (singular), Íliōn the city Troy; Péliōn a hill of that name, in Thèssaly : accusatívo (cásu) in the accúsative case, Caúcasōn mount Caúcasus; Pýlon the town Pýlos.*

VIII. O fínita -o final, *that is, final sýllables in -o sunt commúnia arc cómmon (as to quántity) : ut as, dicō I say, vírgō, a vírgin, pórrō moreover. Sic so docéndō in téaching, legéndō in réadding, et and ália gerúndia other gérunds (fínita) in -do (énding) in -do.*

Sed but obliqui cásus in -o *oblique cáses in -o sémper álways producúntur are léngthened ; ut as, datívo (cásu) in the dátive case, dómīnō to a lord or máster ; sèrvō to a slave or sèrvant ; ablatívo (cásu) in the áblative case, témplō by or from a church or temple ; dámnō with loss.*

Et and advérbia *adverbs deriváta derived ab adjectívīs (nominibus) from adjective nouns:—ut as, tántō by so much, quántō by how much, líquidō cleárlý, fálsō fálsely, prímō first, maníféstō mánifestly, &c. præter excépt sèdulō diligéntly, mútuō mútually, crébrō fréquently, quæ (advérbia) which sunt are commúnia cómmon (as to the quántity of the final -o).*

Cæterum but (these two) módō now or ónly, álso, *provided that, et and quómódō how, sémper álways corripíúntur are made short.*

Quóquē likewise citō soon, ut et as álso, ámbō both, dúo two, égo I, atquē and hómo a man or wóman, vix legúntur *are scárceley éer read produéta long (as to the final sýllable). Támēn howéver monosýllaba in -o mónosýllables in -o producúntur are léngthened:—ut as, dō I give, stō I stand.*

Ítem álso Græca (vocábula) *Greek words per ω with o long (by the Greeks called òmēga), cujúsmodi cásus of whatever case fúerint they shall. have been, or are:—ut as, nominatívo*



(cásu) in the *nominative case*, Sápphō a *poetess of Lésbos*, Dídō a *queen of Cárthage*:—genitívo (cásu) in the *genitive case*, Andrógeō of *Andrógeus*:—accusatívo (cásu) in the *accusative case*, Áthō mount *Áthos*. Et sic and so likewise érgō the word “*érgō*” (when put) pro for causā the cause or sake of.

IX. R finíta -r final, that is, final syllables in r corripíuntur are shortened: ut as, Césār a title of the *Róman emperors*, pēr by or through, vīr a man, úxor a wife, túrtūr a turtle.

Aútēn but (hæc vérba) producúntur these (words) are made long:—fār bread-corn, Lār a household god, Nār the river *Nar*, now called the *Néra*, vēr the spring, fūr a thief, cūr why:—quóquē also pār equal to or like, cum with (súis) com-pósitis its compounds,—ut as, cómpār a companion, ímpār unequal, díspar unlike.

Etíam also Græca (vocábula) Greek words in -ēr ending in -ēr, quæ (vocábula) which illis with or among them (némpe námcly, Græcis the Greeks), désinunt end in -η in long e before r:—ut as, āēr the air, crátēr a bowl, or góblet, charáctēr a mark or sign, æthēr the sky, sôtēr a saviour or deliverer: præter excépt pátēr a father, et and mātēr a mother,—quæ (duó nómina) which two nouns apud Latínos with the Latíns or Rómans hábent have últimam (syllabam) the last syllable brevem short.

X. S finíta -s final, that is, final syllables in -s hábent have páres terminatiónes the like terminations, that is, the same número of endings cum with número the number vocálium of the vowels:—némpe námcly, -as, -es, -is, -os, -us, -ys.

1. As finíta ‘-as’ final, that is, final syllables in ‘-as’ producúntur are lengthened or made long:—ut as, amās thou lovest, Músās the *Muses*, majéstās majesty, bónitās goodness.

Præter excépt (quædam) Græca (vərbula some) Greek words, quórum (verbulórum) whereóf or of which genitívus (cásus) singuláris the genitive case singular éxit in -dōs ends in -dōs: ut as, Árcās an *Arcadian*, Pállas *Minérva*; genitívo (cásu) in the genitive case, Árcadōs of an *Arcadian*, Pálladōs of *Minérva*.

Et likewise præter excépt accusatívos (cásus) pluráles the accusative cases plural nóminum of nouns crescéntium increásing: ut as, héros herōs a *héro*, Phýllis Phýllidōs *Phýllis*;

accusativo (cásu) plurali in the accusative plural *heróas* heroes, *Phýllidās Phýllisses*.

2. Es finita -es final, that is, final syllables in -es sunt longa are long :—ut as, *Anchísēs, the father of Ænéas, sédēs a seat, dócēs thou teachest, patrēs fathers*.

Nómina in -es nouns (ending) in -es tertio inflectionis of the third inflection or declension, quæ (nómina) which corripunt shorten penúltimam (syllabam) the last syllable save one genitivi (cásus) of the genitive case crescentis increasing, excipiuntur are excepted :—ut as, *mílēs a soldier, ségēs standing corn, dívēs rich*. Séd but *áriēs a ram, ábiēs a fir-tree, páriēs a wall or partition, Cérēs the Goddess of corn, and of harvests, et also pēs a foot, únâ together cum with compositis (verbis ejus) its compounds : ut as, bipēs two-footed or having two feet, tripēs three-footed or having three feet, sunt are longa long*.

Quóquē likewise *ēs thou art, à from sum I am, únâ together cum with compositis (verbis ejus) its (several) compounds, corripitur is shortened : ut as, pótēs thou art able or canst, ádēs thou art present, or, be present, pródēs thou profitest, óbēs thou hinderest or hurtest : quibus (vocibus) to which (words) péné in the power of, póstest may adjungi be added*.

Item also neutra (nómina) neuter nouns, that is, words of the neuter gender,—et and nominativi (cásus) plurales the nominative cases plural (quorundam) Græcorum (nóminum) of certain Greek nouns :—ut as, *hippómanēs a raging humour in mures, cacóéthēs an ill habit or a vicious custom, Cyclópēs the Cyclops, giants of Sicily, Náiadēs, the Náids, fairies haunting rivers and fountains*.

3. Is finita -is final, that is, final syllables in -is sunt are brévia short :—ut as, *Páris a Trojan prince, pánis bread, tristis sorrowful or sad, hiláris merry or gay*.

Excipe except obliquos casus plurales oblique cases plural (finitus) in -is ending in -is, qui (cásus) which producuntur are lengthened or made long : ut as, *músīs to or by songs, à of músā a song ; ménsīs to or by tables, à of ménsā a table ; dómínīs to or by lords, témplīs to or by temples, et and quīs, pro for quibus, to or by whom*.

Item also (nómina) producéntia nouns lengthening penúltimam (syllabam) the penult, or last syllable save one, genitivi (cásus) of the genitive case (crescentis) increasing : ut as,

*Sámōis a Sámnite, Sálamīs an isle by Áthens ; genitívo (cásu) in the génitive case, Samnítis, Salamínis.*

*Adde húc add hither, or, to this place, that is, to these nouns (ómnia vérba) quæ (vérba) all words which; that is, such words as désinunt in -īs end in -is, contrácta contracted ex -eīs from the díphthong -eīs, sívè whéther Græca (vérba) Greek, sívè or Latína (vérba) Látin, cujuscúnque númeri of whatever númer aút or cásûs case fúerint they may be :—ut as, Símōis a river by Troy, Pýrōis one of the horses of the Sun, pártis parts, ómnīs all : è from (the words) Símōeis, Pýrōeis, pártēis, ómneis.*

*Et itém and álso ómnia monosýllaba (vérba) all monosyllables ; ut as, vīs strength or force, līs strife :—præter excépt nominatívos (cásus) these nóminative cáses, is he; et and quīs who ? et and (advérbiũ) the advérbiũ bis twice.*

*Istis (vócibus) to these words accédunt accéde (or are ádded) secúndæ persónæ singuláres the sécond persóns singular verbórum (finítæ) in '-is' of verbs énding in '-is' quórum (verbórum) whereóf or of which secúndæ (persónæ) pluráles the sécond persóns plúral désinunt in -itīs end in -itis, penúltimâ (sýllabâ) the pénult or last sýllable save one productâ bēing made long : únâ togéther cum with futúris (tempóribus) the fítúre ténses optatívi (módi) of the óptative or poténtial mood (finítis) in -ris énding in -ris : ut as, audīs thou dost hear, vélīs thou máyest (or canst) be wílling, déderīs thou wilt have gíven ; plurálitèr in the plúral númer audītīs, velītīs, dederītīs.*

*4. Os finíta -os final, that is, final sýllables in -os producúntur are léngthened or made long : ut as, hónōs hónour, népōs a grándchild, dómínōs lords, sérvōs slaves or sérvants.*

*Præter excépt cómpōs máster of, or, a persón who has obtained his desíre, ímpōs not máster of, or, a persón who is unáble ; et and ós óssis a bone.*

*Et and Græca (vocábula) Greek words per párvum -o with líttle o : ut as, Délōs the isle of Délos in the Ægéan sea, cháōs a confúsed mass or heap ; Pálladōs of Pállas, or of Mínérva ; Phýllidōs of Phýllis, a wóman's name.*

*5. Us finíta "-us" final, that is, últimate sýllables in -us corripíuntur are made short :—ut as, fámulus a man-sérvant, régiūs róyal, témpūs time, amámūs we love.*

*(Nómina) producéntia nouns léngthening penúltimam (sýllabam) the pénult, or last sýllable save one, genitívi (cásus) of*

the *génitive case* *crescētis* *increasing*, *excipiuntur* *are excepted*: *ut as*, *salūs* *health*, *tellūs* *the earth*; *génitivo (cásu)* *in the génitive case*, *salū'tis*, *tellū'ris*.

*Etiam* *also* *omnes voces* *all words* *quartæ inflectionis* *of the fourth inflection or declension* (*finitæ*) *in -us ending in -us* *sunt longæ* *are long*:—*præter* *except* *nominativum (cásu)* *the nominative* *et* *and* *vocativum (cásu)* *the vocative case* *singulâres singular* (*or, of the singular nûmber*):—*ut as*, *génitivo (cásu)* *singulâri in the génitive case singular*, *mânūs* *of the hand*, *nominativo*, *accusativo*, *vocativo (cásu)* *plurâli in the nominative, accusative, and vocative case plural*, *mânūs* *hands*.

*Etiam* *likewise* *monosyllaba (vërba)* *monosyllables* *accédunt* *accéde* *or are added* *his* *to these*:—*ut as*, *crūs* *the leg from the knee to the ankle*, *thūs* *fránkincense*, *mūs* *a mouse*, *sūs* *a swine*.—*sow* *or* *boar*.

*Et item* *and also* *Græca (vocábula)* *Greek words* *per diphthongum -ous (ending)* *with the diphthong -ous*, *cujuscúnque* *cásus of whatever case fuerint they may have been or are*: *ut as*, *nominativo (cásu)* *in the nominative case*, *Pánthūs*, *Melámpūs*, *Próper Names of men*:—*génitivo (cásu)* *in the génitive case*, *Sápphūs* *of Sáppho*, *Clíūs* *of Clío*, *one of the Múses*.

*Atquæ* *and* *Jésūs* *the Sáviour* *Jésus* *nómen a name* *venerándum* *to be réverenced* *cúntis piis (homínibus)* *by all religious or gódlly pérsóns*.

6. *Ys finita -ys final, that is, last syllables in -ys* *sunt brévia* *are short*: *ut as*, *Téthÿs* *a marine góddess of that name*, *Ítÿs* *a son of Téreus a king of Thrace*, *chlámÿs* *a cloak or mántle*. *Excipe* *except* *plurâles* *cásus* *plural* *cáses (finitos)* *in -ys ending in -ys* *contráctos* *contracted* *ex -ÿēs* *vèl -ÿās* *from -ÿēs* *or from -ÿās*:—*ut as*, *Erínnÿs* *the Fúries* *pro for* *Erínnÿēs*, *vèl* *or* *Erínnÿās*.

XI. *Postremò* *lastly*, *-u finita -u final, that is, final syllables in 'u'* *producúntur* *are made long* *omnia* *all* *or* *without* *excéption*: *ut as*, *mânū* *by or with the hand*, *the ablative case singular of mánu* *a hand*; *génū* *the knee*; *amátū* *to be lóved*; *diū* *a long while* *or* *time*.

## APPENDIX.

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### I. PUNCTUATION.

A SENTENCE is either *Simple* or *Compound* :—*Simple* when it consists of no more than one subject, and contains no more than one *finite* verb ; that is, a verb in any mood except the *infinitive mood*,—whether the verb be expressed or understood :—*Compound* when it consists of more than one subject, and contains more than one *finite* verb.

Every compound sentence is divided into two or more parts (according to the number of independent finite verbs in it) by one or more of the following stops :—

1. A **CÓMMA** [,] which is used at the end of every simple subject, in a compound sentence :—as, *Cicero, who studied diligently, hoping to become eminent, gained learning, glory, and rank.*

2. A **SÉMICOLON** [;] which is used in the middle of any compound sentence, when half the sentence is finished, and the remaining half forms a contrast with the former half :—as, *A dishonest man may take pains to screen himself from shame and punishment ; but justice will take still more pains to discover and expose him.*

3. A **CÓLON** [:] which is used when the sense is perfect, but the sentence not ended :—as, *Dread to be known for a liar : because that character is detestable, and sure to last as long as life lasts.*

4. A **PÉRIOD** or **FULL STOP** [.] which is used at the end of every sentence, both simple and compound.

¶ The pause occasioned by a comma is equal to the time necessary (at the ordinary rate of reading or speaking) to count *one*. The pause at a semicolon is twice as long as at a comma ; that is, equal to the time necessary to count *two*. The pause at a colon is three times as long as at a comma ; or equal to the time necessary to count *three*. And the pause at a period (or a full stop), is four times as long as at a comma ; or equal to the time necessary to count *four*.

5. A PARÉNTHESIS, ( ) which is a clause in the middle of a sentence, such, that it may be omitted without détriment to the sense: thus, *Quintilian (an accurate judge of mankind) was pleased with boys who wept when their school-fellows out-did them: for he knew that the sense of disgrace would make them émulous,—and that emulation would make them schôlars.*

¶ Instead of the two crôchetts inclôsing the words of a paréntthesis, two commas are not unfrequently employed: thus, in the preceding exámple, we might, with perfect correctness, write,—*Quintilian, an accurate judge of mankind, was pleased, &c.*

6. AN INTERROGATION, [?] which is a mark úsed instead of a full stop after any sentence wheroby a quéstion is asked:—as, *Xenócratês, hóliding his peace at some detracting discóurse, was asked, why he did not speak? "Because," said he, "I have more than once repénted of háving spóken, but néver of háving been silent."*

7. A sign of ADMIRATION, [!] which is a mark that denotes wónder or some súdden emótion of mind: as, *Alás! the cares of life! Oh! the émptiness of its pursuits!*

## II. CAPITAL LETTERS.

1. Every sentence ought to begin with a capital letter; and, in poetry, each verse may, or may not, commence in a similar manner.

2. All proper names, and words úsed for proper names, such, for exámple, as *Septémber, the Gráces, Tówer-hill,* should begin with a capital.

3. Cómmon súbstantives, when emphátic, should begin with a capital létter; but not unless they are emphátic.

4. All adjéctives derived from proper names, as, *Róman, Swédish, Welsh;* and cómmon adjéctives when applied to pèrsons of éminence, as *Almighty God, Hóly Ghost, Róyal Májesty, Seréne Highness,* are génerally made to begin with a capital létter.

5. A quotátion or speech, introduced in the middle of a sentence, may begin with a capital létter; but when invérted commas are úsed, a capital létter is séldom réquisite: as, *Zéno, héaring a young man speak more than was becóming, said, "we have two ears, and ónly one tongue, to the end that we should hear much and say little."*

\* \* As the Rómans were unacquainted with the figures of arithmetic now in use among us, they employed certain capital letters to denote numbers:—as, for example, I for *one*, V for *five*, X for *ten*, L for *fifty*, C for *a hundred*, D for *five hundred*, and M for *a thousand*.

### III. FIGURES OF GRAMMAR.

Any deviation from the ordinary way of speaking, or from the ordinary form of writing, whether for the sake of brevity, of beauty, or of energy, is called a **FIGURE**.

I. The Figures of **ETYMÓLOGY** are:—

1. *Prósthesis*, which adds a letter, or syllable, to a word at the beginning: as gná'tá, *a daughter*, for ná'tá; tē'tūli, *I bore*, for tū'li.

2. *Aphóresis*, which takes away a letter, or syllable, from the beginning of a word: as, 'st, *it is*, for est; 'rū'it, *he rushes forth*, for ē'rūit.

3. *Epénthesis*, which inserts a letter, or a syllable, in the middle of a word: as, rēp'pērit, *he found*, for rē'pērit; indūpērā'tōr, *a commander*, for impērā'tōr.

4. *Sýncopē*, which drops (or omits) a letter, or a syllable, in the middle of a word: as, pūēr'tā, *childhood*, for pūēr'tū; ōb'īt, *he died*, for ōb'vīt; dix'ti, *thou saidest*, for dixis'ti.

5. *Paragógē*, which adds a letter, or syllable, to the end of a word:—as, hērō'isín, *to heroes*, for hērō'isí; dī'ciēr, *to be said*, for dī'ci.

6. *Apócopē*, which takes away a letter, or syllable, from the end of a word: as, mē'n' ? *what me ?* for mē'nē; sū'tin' ? *enough ?* for sātis'nē ?

7. *Metáthesis*, which transposes a letter in a word:—as, cūrēōd'r'lūs, *a crocodile*, for crēōōd'r'lūs; pīs'trīs, *a sort of whale*, also, *a galley*, for prīs'tīs.

8. *Archáismus*, which means an old or antiquated manner of writing, or of pronouncing: as, cūr'rū, *to a chariot*; for cūr'rūi; ō'li, *they*, for il'li.

9. *Hellenismus*, which implies either the adoption, or else the imitation, of some Greek word: as, Hē'lēnē, *Helen*, for Hē'lēnā; dēl'phín, *a dolphin*, for dēlphr'nūs; t'grīdōs, *of a tiger*, for t'grīs or t'grīdīs.

II. The Figures of **SYNTAX** are classed under the heads of *Ellipsis*, *Pleonasmus*, *Enallagē*, and *Hyperbaton*; each of which is again subdivided into various branches, whereof the following are the principal.

#### I. ELLIPSIS.

**ELLIPSIS** is the omission of some word, or words, necessary to complete the sense:—as, ē'gōmēt cōnt'nūō mē'cūm, *forthwith I myself with myself*, understand cōgītā'rē incipie'bām, *began to cogitate or to think*. Quid mūltā ? *Why many things or words ?* Understand dī'cām, *need I say*, Vēn'tūm ē'rāt ad Vēstāe, *it was or it had been come to Vesta's*—understand æ'dēm vēl tēm'plūm, *fane or temple*.

#### II. PLEONASMUS.

**PLEONASMUS** is the use of something superfluous in a sentence:—as, Rōmā est mēā pā'trā ēt nātālē sū'lūm, *Rome is my country and native soil*.

## III. ENALLAGE.

ENALLAGE is a change of gender, number, case, mood, tense, or person : as, RŌMĀNŪS VICĪTOR ERĀT, *the Rōman was conqueror*, for RŌMĀNI VICĪTORES ERĀNT, *the Rōmans were conquerors*.

## IV. HYPERBATON.

HYPERBATON is a deviation from the common practice in the arrangement of words in a sentence, as respects either the natural order of events, or the established mode of speaking and of writing : as, VĀLĒT ATQVĒ VĪVĪT, *he is well and lives*, instead of VĪVĪT ATQVĒ VĀLĒT.

III. The Figures of PRŌSODY are, *Synalépha*, *Ecthlipsis*, *Synæresis*, *Diæresis*, *Sýstolē*, *Diástolē*, *Synaphœia*, and *Casúra* :—the whole of which have been noticed above, under the head of PRŌSODY.

## IV. FIGURES OF RHETORIC.

The art of speaking and of writing with *propriety* is termed GRAM'MAR ; whilst the art of speaking and of writing with *elegance* is named RHETORIC.

The chief *Figures* of RHETORIC, or *Tropes*, as they are generally called, are the following :—

1. *Metáphora*, or the application of some borrowed attribute or quality, to express more beautifully, or more forcibly, some circumstance or appearance : as, GĒMINĪ, DŪŪ FŪL'MINĪ BĒ'LĪ, Scipĭādā, clā'dēs LĪ'byā, *the twin-like Scipios* (literally, *sons of Scipio*), *two thunderbolts of war*, *héroes to Lilya* ; with allusion to Pŭblius Cornélius Scipio Africānus mājor, and Pŭblius Cornélius Scipio Æmiliānus Africānus mīnor :—or, VĪTĪŌ MŌ'riēns sĭ'tit E'ris hēr'bū, *by fault of the air the dying herbage thirsts*, meaning, that, *owing to the drought the grass is in lack of moisture to further its growth, and enable it to regain and maintain its verdure*.

2. *Metonymia*, or the substituting for a person or a thing some significant circumstance relating either to the one or the other : as, expēctā'tē cicā'dās, *wait for the balm-crickets*, meaning *estā'tēm*, *In quā strī'dēt cicā'dā, summer, wherein the grasshoppers or balm-crickets chirp* : Virgĭlĭus lē'gĭtŭr, *Virgil is read*, for cār'mīnā ā Virgĭlĭō cōmpō'sitā lēgūntŭr, *the poems composed by Virgil are read*.

3. *Synecdochē*, or the putting the whole for a part, or a part for the whole : as, trīgīn'tā mĭ'nās prŏ cā'pitē tŭŏ dē'dī, *I gave thirty minæ for thy head* : A'rārĭm Pār'thūs bĭ'bēt, *the Parthian shall drink the Sabæe*.

4. *Irōnia*, or the assumed use of words in a sense diametrically opposite to their meaning : as, Ō sāl'vē, bŏ'nē vĭr, cūrās'ti prŏ'bē, *O God save you, good sir, you have taken care honestly*. Here the words are at variance with the thoughts of the speaker.

5. *Allegória*, or the mention of something under a fictitious or feigned appellation, maintaining throughout the whole discourse a series of metaphors borrowed from the subject first assumed :—as, Ō nā'vis, rē'serēnt in mārē tē nŏ'vī flŏ'e'tūs, *O ship, (meaning, O Rōman state) new waves will bear thee back to the sea, that is, new commotions will embroil thee in civil war*.

6. *Climax*, or a gradual advancement in force of expression until the subject rises to the highest :—as, sŭ'cīnūs est vīnē'rŭ cĭ vēm Rŏmā'nŭm ; scē'lĭs, vēr'bē'rā'rē ; prŏ'p'tē pā'rĭcē'dĭŭm, nēcārū ; quĭd dī'cām, in crŭ'cē



tol'lerě ? *It is a daring thing to bind a Róman citízen ; an atrocíty, to inflict láshes on him ; álmost párricide, to slay him ; what can I call it to uplíft him on the cross ?*

7. *Hypérbolē*, or the mágnifying a súbject excéssively in admirátion, or dimínishing it excéssively in contémt :—thus, sí'děrá vēr'ticě fě'riám, *I shall strike the stars with my crown : lě'vřř cōr'ticě, lighter than cork.*

8. *Prosopopēia*, or the personificátion of eíther inánimate or irrátional objects : as, tē'cūm, Cātīl'ínū, pā'trř sīc ā'gřt, ět quōdām'mōdō tā'cřtā, lō'quřtřr ; nū'l'lūm, jām tōt ān'nōs, řā'cřnřs ěx'třřtř, &c., *with thee, Cātīline, thy cóuntry thus implicáds, and in a mánnér sílent she says ; untřl now, for sp mány years no villány has exísted, &c.*

9. *Apóstrophē*, or when a speáker, transpórted with eárnéstness, addréssees hímsělf to ánythíng that présents ítsělf to híis mínd,—whéther présent or ábsent : as, Pōlřdō'rřm ōbtrřn'cřt, ět āř'rō vř pō'třřtřr. Quřd nōn mōrtā'lř pēc'tōřā.cō'gřs, āř'rř sēc'rř řř'mēs ? *He-márđers Pōlyđore, and by víolence gets posséssion of híis gold. Wřat, O cúrsed húngr of gold, fórcést thou not mōrtal breásts untó ?*

THE END.

